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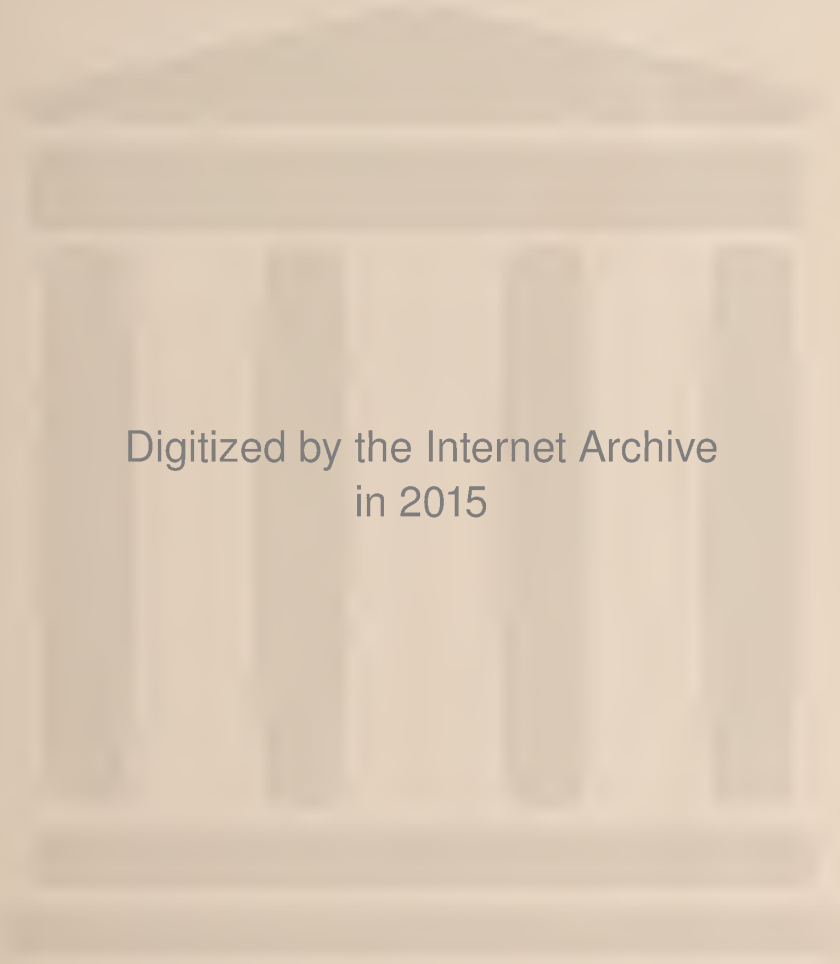
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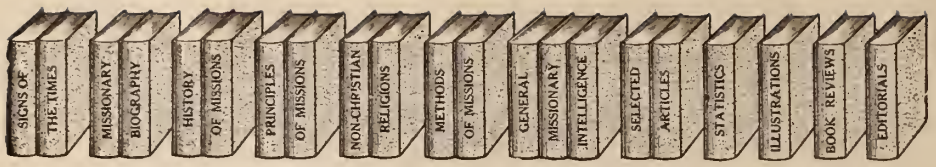

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THE MISSIONARY

Review of the World

DELAVAN L. PIERSON, *Editor*

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MODERN WOMEN AT THE TOMB

These are not like the Marys who came to the Tomb of Christ and found Him risen from the dead. They are two Moslem women praying at a Saint's Grave in Tunisia. (See article page 704.)

THE MISSIONARY
REVIEW of the WORLD

VOL. XLIII AUGUST, 1920 NUMBER EIGHT

KOREA'S STRUGGLE FOR FREEDOM

"YE shall know the truth and the truth shall make you free" was a declaration of Jesus Christ that has been abundantly proved. It is clear that He did not primarily refer to physical freedom for He also predicted imprisonment and death to many of His followers. Our Lord recognized that physical bondage and oppression are of little importance as compared with soul freedom. A man may be an autocrat with almost unlimited power from the world's viewpoint and yet he may be the most abject slave to evil passions and binding habit. "He that committeth sin is the bond-servant of sin." At the same time, a man may be in prison, like the apostle Paul, or John Bunyan or Adoniram Judson, and yet may be free in spirit as the birds of the air. The truth does set free—free from ignorance, and suspicion, from sin and the bondage of evil habits. Those set free by Jesus Christ need not fear men who can torture or kill the body, but who are limited by their physical ability and by God's permission.

Korea is a case in point. Out of a total population of some 17,000,000 Koreans, there are some 300,000 Korean Christians. When the Protestant missionaries entered Korea, these people were under every form of bondage—except political and physical. They had no schools, no churches, no courts of justice worthy of the name, and no enlightened government. Ignorance, bribery, graft and oppression abounded. Today the situation has been changed. Japan with a strong arm has wrested political freedom from the Korean because she wished to control the future of the peninsula. Korea was physically powerless to resist. The germ of the spirit of freedom had, however, been sown by Christian missionaries. The Koreans had come to have an understanding of freedom and a thirst for it. Many had received a Christian education and understood the meaning of liberty, justice, industry, brotherliness. Schools and churches

had been founded and the nation was looking forward to a new era. Japanese injustice and oppression, and the disregard of Korean rights stimulated lovers of liberty to action. The movement was not confined to Christians, and the Independence party is naturally large. They sought not to injure others but to set free the oppressed. It is a significant fact that the proportion of Christians to non-Christians arrested in the naturalistic uprising is as 300 to 1, when we consider that only 318 out of 17,000,000 are Christians—Roman Catholics or Protestants. Altogether 29,000 Koreans have been arrested by the Japanese and of these over 5000 are Christians. These patriots have endured flogging, imprisonment, torture, loss of property and death for the sake of national liberty. They have suffered but have not retaliated.

The Japanese wish to give Korea an enlightened government and have made an effort to introduce certain reforms into Korea. The Governor-General has declared that the Japanese purpose is to suppress sedition and not to hinder Christianity, but many Japanese have been especially hostile toward Christians. Baron Saito has granted licensed native newspapers, and has given permission for the use of the Korean language in public schools. Unregistered private schools are now permitted to use the Bible and to conduct religious services. Flogging as a legal punishment was abolished on April 1st, and the charges against signers of the "Declaration of Independence" are charged only with disturbing the peace. The use of the sword as the emblem of authority has been discontinued among civil officials. The Japanese also promise to put into force local plans for self-government in Korea as soon as the time is opportune.

In response to the request of Baron Saito, Governor-General, the Federal Council of Evangelical Missions in Korea, has made the following suggestions for improvement in administration:

The abolition of military rule and of cruelty to prisoners.
The granting of full religious liberty to all.
The promotion of educational freedom.
The abolition of all discrimination against Koreans.
The promotion of moral and judicial reforms.

Avoiding the discussion of political questions, the missionaries advised the following steps, among others, as necessary to religious and educational freedom:

Fewer restrictions on the Church and on missionaries.
No discrimination against Christians on the part of officials.
Encouragement of the right of petition and complaint.
Permission to teach the Bible and religion in church schools.
Abolition of the restrictions on the use of the Korean language.
Full liberty of conscience for teachers and pupils.
Greater freedom in the selection of text books.
Abolition of the censorship of Christian books.

Permission to publish all kinds of news in church periodicals.

Full liberty for Bible colporteurs and others in religious work.

Facilities for the Korean Church and Missions to hold property.

Drastic reforms, abolishing the system of prostitution under government protection.

Reformation in the laws affecting the liquor traffic, and the production and sale of opium, morphine and cigarettes to minors.

Better laws in regard to child labor.

Abolition of barbarous and unjust treatment of prisoners.

It seems the true Christian course for the Korean followers of Jesus Christ to devote their attention to the promotion of spiritual liberty and growth, rather than to insist on national independence, much as that may be justly desired and demanded. When our Lord was in Palestine, the Jews were under the yoke of Rome, but He did not counsel them to arise and throw off the political yoke but rather to turn their attention to breaking the bondage of sin, and to following Him into spiritual life and liberty.

A FORWARD MOVEMENT IN KOREA

IN SPITE of the dark days through which the Korean Christian Church is passing the leaders decided last autumn to inaugurate an advance movement in spiritual and educational work. This is called the "Ching Heung Bon Dong" or "Forward Movement," and was established under the direction of the Presbyterian General Assembly. The Methodists in Korea already have their Centenary Movement.

The Presbyterians have a membership of over 70,000 Koreans connected with the missions of the Northern, Southern, Canadian and Australian Presbyterian Churches. The adherents number at least 150,000 more. The chairman of the Forward Movement is Rev. W. N. Blair and most of the members of the committee are Korean pastors. The program is to cover three years; in the *first year* an effort will be made to

1. Secure a 25% increase in Church attendance.
2. Secure a 50% increase in the attendance on Wednesday night Prayer Meetings.
3. Secure a 25% increase in the attendance at Sunday School.
4. Obtain a 100% increase in the number of families observing Family Worship.
5. A 25% increase in the numbers attending the annual Bible Class of the church, one week or more in length.
6. A 25% increase in the number of those attending the Station Bible Institute, one month.
7. Increase the number of subscriptions to the Church Newspaper, "The Christian Messenger" by 50%.

8. Give 50% more than last year for the support of the local church.
9. Give 100% in excess of last year's gifts for the spread of the Gospel outside of the local church.

The *second year* is to be devoted to the evangelization of the non-Christians, and to that end plans are already under way, and preparations are being made by prayer-meetings, tract distribution, preaching and a general survey of the whole country, for a nation-wide evangelistic campaign in the fall of 1920. Encouraging reports come from all sides of the way in which a response is being given, even at the start, and much good is hoped for when the fall campaign is fully on.

Dr. Blair reports visiting one church a week or so ago, the attendance at which a year ago was 150. He found there 376 worshippers. Offerings for the support of the local workers are increasing in due proportion and it is hoped that when the reports from the whole church come in to the next Assembly, in September, there will be practically a hundred percent report of churches that have reached the mark set in the nine items above given.

"The Christian Messenger," the Union Methodist and Presbyterian Church newspaper, has received permission from the authorities to print news of the world, and the subscription list has, within the past few months, trebled, and is expected to be quadrupled before many months.

The plans for the *third year* are for the development of the Sunday School, and work among young people.

The aim of this movement in Korea is distinctly spiritual rather than financial. Each district has appointed committees and formulates its own plans and is carrying them out. The aim is to awaken the whole Korean Church. An evangelistic campaign is to be conducted next fall and winter; each district is being surveyed to discover the number of Christian homes, the names and addresses of those favorably disposed to Christianity and the location of places of worship. Each Christian is to be assigned several non-Christians from among those likely to be easily reached, for whose conversion he is to pray and work. In the autumn special prayer meetings will be held in each church throughout the district. Special tracts and literature will be distributed before the campaign. In November a fortnight's campaign will gather in all the workers and from December to March similar campaigns will be held in all the churches of the district until all have been touched. In each church, young and old are to sell Gospels to their non-Christian friends.

The plan is being worked out, and involves no small amount of work. It means a great need for earnest prayer and eager interest in the problems of missionary work in Korea, from the whole church.

EUROPE STILL IN BONDAGE

MANY who took part in the world war did so in the hope that it would be the means of setting Europe free from political and economic bondage. It may be too soon to see the benefits of the conflict but none of the peoples who took part in the struggle as yet show signs of a happy release. They are still in bondage, politically, economically and socially.

Bishop Nicholas Velimorovic of Cacak, Serbia, declares that Central Europe is on the verge of despair and that there has been a frightful increase of suicides during the past year. Tyranny of autocracy has been replaced by anarchy and in some countries by the tyranny of democracy. Bishop Velimorovic refers to three kinds of freedom (1) Freedom from brute force; (2) Freedom from oppressive human power; and (3) Freedom from oneself. The first freedom is secured by science and physical force, the second by politics and military power and the third by religion with spiritual power.

It is the last freedom that must be achieved if the people of Europe are to be free. They are not happy and are still slaves to self or to the flesh. Only Christ can set them free from such bondage.

"The true freedom," says the Bishop, "which is not delusive, and which does not lead to suicide, can be acquired only by religious methods, which have been known to the world for thousands of years, and which are more sure both in their heroic premises and their heroic results than the methods of positive science.

"True science is supernatural, supernational, supereconomic, superpolitical, superartistic; but it illumines nature, makes nationalism nobler, settles easily economic strife, gives solidity to politics, harmony to art and stability to social relationships."

The new nations of Europe, if they are to be truly free and happy, and are to help form a truly new Europe, must have a spiritual as well as a political rebirth, and must use Christian ideals and methods.

RELIGION AND POLITICS IN AMERICA

ANY church or religious organization is to be judged according to the degree in which it lifts men and women into more perfect sympathy with God, and to greater Christlikeness of character and life. Historically, the Roman Catholic Church is a child of the primitive Apostolic Christian Church. Doctrinally, it is heir to the truths committed to the early Church by Jesus Christ and His apostles. The authority of the Bible, the deity of Jesus, the Atonement, the resurrection and immortality are still maintained and taught by the Roman Catholics, and many other beliefs and ideals are held in common with Protestants. It is the

points of difference that reveal the distinctive character of each branch of the Church. The accretions of the dark ages, the superstitions, the lax practices, the misinterpretations of Scripture, the intrusion of saints and priests between men and Christ, the emphasis on the ceremonial, and salvation by works, the system of autocratic government, the claim of papal infallibility and the denial of private guidance of the Holy Spirit—these and other beliefs and practices, upheld by the Roman Catholic Church, show where it has departed from the ideals of Christ. The result of this departure has been that its adherents have not been properly instructed in the things of Christ and converts have not been lifted to God's standards. For this reason, and not because of any jealousy or sectarian rivalry, evangelical Christians do not recognize the sufficiency of Roman Catholic ministries, and therefore send missions to Roman Catholic countries and oppose the growth of papal influence in the United States.

The effects of the political activity and the autocratic policy of the papacy cannot be overlooked. In war work, Roman Catholic influence was noticeable in all departments of the government. Those who are in a position to know the facts see the growing solidarity of the Catholic Church in America, and the effort to cover up their differences and divisions. Their concerted plans and policy and their strong leadership, have led to increased prestige, much greater than their numerical strength would warrant. They have about 16,000,000 nominal adherents in America, but not more than ten or twelve millions of these actually attend their churches. They have a very effective publicity agency through the secular press; and by the use of their bulletins and the visits of such prominent men as Cardinal Mercier of Belgium are seeking to increase their prestige. Their activities at Washington include a strong lobby in Congress, the filling of Government offices with Roman Catholics; and various educational projects, including the establishment of a $1,000,000 school to train U. S. consuls for foreign service.

Protestant Christians must avoid resorting to tactics or methods of which they disapprove in Catholics, Mormons or other bodies. It is unchristian to resort to subterfuge or deceptive devices. But above all, Americans must be more adequately instructed in the fundamental truths of Christianity and in the practical standards of Christian life. They should know the difference between Bible Christianity and the teachings and practices out of harmony with those of Christ. A new day will dawn for America when this people become a nation of devout Bible students, and earnestly seek to put into practice the teachings of Jesus Christ.

The comparative value of the religious ideals and real influence of any church or organization is to be judged, not according to

sectarian prejudice, but by results. "By their fruits ye shall know them." It is a question of fact. The expediency of allowing any religious or fraternal organization to become an outstanding power in American life is largely a question of relationships and of ideals.

The *fact* is, as proved by results, that the evangelical Christian Church is most influential in the development of stable character, in the promotion of a high grade of general education, and in giving power to produce a consistent Christian life. This is due in part to the emphasis on personal study of the Bible, and in part to the belief in the direct responsibility of the individual to God. A study of the comparative moral and religious life in Protestant and Catholic countries gives undeniable evidence of the superiority of evangelical standards. Superstition and ignorance go hand in hand. Knowledge of God and uprightness are inseparable.

As to *relationship,* the American people believe in the separation of Church and State. The Roman Catholic Church as an organization, like the Mormon Church, is involved in political activity. This is shown in city and state politics and in the effort to gain control of the press, of the educational system and of government offices. While most members of the Catholic Church are loyal Americans, and many are true Christians, the papal hierarchy is still in control of the Church and its officials, and shapes their policies. The Pope claims temporal dominion and absolute authority, and the avowed object of the Catholic Church is to gain control in the United States. Not long ago the *National Catholic Register* contained the following:

> "It is God's plan that the Holy Father of Rome should be the spiritual and temporal head of His Kingdom on earth. It is the same today as in the time of the first Pope. The best way to accomplish this is through political power, through religious education and service. God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, Knights of Columbus, thirty-third degree, wields the greatest political power of any man in America, and as a true Catholic he is exercising the great trust which God has given into his hands for the glory of the Holy Church."

The question of religious *ideals* is one that relates to worship, character, education and daily life. It has to do with the stand of the religious teachers on the question of sin, of the Sabbath, on prayer from the heart, on repentance, on spiritual worship, on faith and works, on purity of life and on self-sacrificing service.

The same standards of judgment must be applied to the Protestant Church as to the Roman Catholic, Jewish, or Mormon Churches. Protestant Christians are confessedly imperfect and their leaders are often unwise, but Protestant Christianity today stands firmly against political intrigue, against autocratic human

government, against the union of Church and State, and for pure morals, popular education, a Christian Sabbath, honest dealings, spiritual worship, vital religion, an open Bible, and Jesus Christ as the Divine Saviour of men. The people of America need to be educated in the true principles and practices of Christianity as set forth in the New Testament. We also need to practice what we preach.

RELIGIOUS OUTLOOK FOR THE HOLY LAND

PALESTINE is not only at the cross roads of the world geographically and ethnologically, but is at the cross roads religiously. Here meet the Moslems and Jews, the Greek and Roman Catholics, the Protestant Christians in all types and degrees of sects. It has been the battle ground of political and spiritual forces, without true liberty, national or ecclesiastical. Now, since the British Government has taken control, the administration announces a policy of economic development and of complete religious liberty. Hon. Louis Brandeis, Associate Justice of the Supreme Court of the United States, who has just been elected President of the Zionist movement, also expresses the hope for harmony among Jews, Moslems and Christians. The recent Zionist congress hopes for the economic development of Palestine and for the establishment of equal rights and justice to all.

Among the economic improvements planned are the reclamation of swamp and desert land, construction of a modern harbor at Haifa and another at Jaffa, the utilizing of the rivers to furnish light and power, the encouragement of home industries, the reforestration of denuded hills, in fact as nearly as possible a return to the condition when it was a "land flowing with milk and honey."

According to the British plans the government of Jerusalem will be under a council composed of two Moslems, two Jews and two Christians, with a Mohammedan as President and a Jew as Vice-President. Some difficulty in balancing the various religious and racial sympathies is anticipated. It is the desire of the British High Commissioner, Sir Herbert Samuel, that the spiritual influences of the Holy Land shall be developed, and that there shall radiate from it moral forces for the service of the world.

THE INTERCHURCH TO REORGANIZE

AT THE MEETING of the General Committee of the Interchurch World Movement, held in New York City on July 8th, the decision was reached to continue the main work of the Movement on a greatly reduced scale of expenditure. After receiving the resignation of the members of the Cabinet and approving of the termination of the operations on June 30th the Business

Men's Committee recommended that a representative Committee of Fifteen be appointed to consider ways in which the main purposes and objects of the Movement may best be conserved, and to recommend plans for the future. The approval of a budget not exceeding $75,000 will mean the curtailing of expenses by about 99%, but it is hoped that much of the surveys, literature and other material gathered by the Movement may be utilized through boards and other agencies without incurring further expense.

The new officials of the Movement have not yet been selected, nor has a decision been reached as to the disposition of the lease of the large headquarters. The Missionary Education Movement will probably continue as a department of the Movement, but the fate of the *World Outlook*, *Everyland* and other periodicals has not been decided. These questions will be taken up when the Committee of Fifteen make their report about the end of July. The Northern Baptist Convention voted to withdraw from the Movement, but both they and the Northern Presbyterians have expressed a willingness to join in some such plan of cooperation if properly organized on a representative basis and with safeguards against extravagance and other unwise policies.

The Committee of Fifteen to reorganize the work consists of the following members:

Bishop Thomas Nicholson, Methodist Episcopal; Mrs. Mary Leonard Woodruff, Methodist Episcopal; the Rev. H. C. Swearingen, D. D., Presbyterian in U. S. A.; the Rev. E. C. Morris, D. D., Presbyterian in United States (South); Mrs. Anna Atwater, Disciples of Christ; the Rev. James H. Mohorter, D. D., Disciples of Christ; the Rev. William H. Day, D. D., Congregational; Mrs. Frank Gaylord Cook, Congregational; the Rev. W. G. Parks, National Baptist; the Rev. A. C. Sidall, D. D., Church of the Brethren; the Rev. W. B. Anderson, D. D., United Presbyterian; Bishop James Cannon, Jr., Methodist Episcopal South; the Rev. L. H. Lewis, D. D., Methodist Protestant; Dr. Joseph H. Appel, Reformed in United States; Bishop S. C. Breyfogel, Evangelical Association.

On the new basis and greatly reduced budget, the Movement may bring various evangelical bodies into closer and more harmonious action, may promote missionary education and serve as a clearing house for missionary information. The Foreign Missions Conference, the Home Missions Council and similar organizations are effectively organized to do much of the work that the Interchurch took upon its shoulders, and if adequately supported would make it unnecessary to maintain a new, all-inclusive, organization.

One thing is to be remembered in considering the responsibilities of the Christian Churches and the objective in missionary effort; namely, that the one commission of Christ was to "go into all the world and preach the Gospel to Every Creature." Our responsibility is for the giving of His Message clearly, lovingly,

self-sacrificingly, by word and by life. Politics, economics, secular education, industrial relationships are subordinate to individual regeneration by the power of the Spirit of God. Christ's messengers plant the seed and cultivate the soil, but God gives the increase. Without Him we can do nothing; with Him we can do all things.

CANADA'S INTERCHURCH COUNCIL

THE history of the Canadian Interchurch Movement has been very different from that in the United States. The Canadian organization was more distinctly representative in its management; was more economically conducted; it set a modest financial goal before the people; it did not emphasize the "friendly citizen" campaign, it did not go so exhaustively into surveys; and finally it has more than reached the financial goal set. As a result the Canadian churches regard their movement as remarkably successful, and at a meeting in Toronto on May 7th the representatives of the various boards unanimously agreed to form a Council to be known as the Inter-Church Advisory Council of Canada." The objects as agreed upon are:

(1) To confer together with reference to those matters in which the Churches have a common interest and in relation to which some general policy may be advisable or cooperative action possible.

(2) To co-ordinate social and religious activities of an inter-church character.

(3) To carry through such general policies and co-operative efforts as the Boards of the several communions may from time to time agree upon—as for example;—(*a*) Making adequate surveys of religious and social conditions. (*b*) Undertaking united and simultaneous campaigns for special objects. (*c*) Preparation and publication of such literature as may be used in common and general publicity. (*d*) Acting together in the interests of Religious and Missionary Education and Community betterment.

It was agreed that no action should be taken at any time by the Council inconsistent with the complete autonomy and independent administration of each separate Communion.

The Council is to be composed of representatives appointed by the Boards in the following proportions: Congregationalists, 2 from each of the Boards indicated; Baptists, 3; Anglicans, 4; Methodists, 4; Presbyterians, 4; making a total, when complete, of 85 members.

The interim officers and Committees appointed are: Chairman, Rev. Principal Gandier; Vice-Chairman, G. H. Wood, Esq., Rev. Dr. Hugh Pedley; an Anglican and Baptist to be added when representatives are appointed by those Communions. Treasurer, J. H. Gundy, Esq., Secretary, Rev. H. C. Priest. An Executive Committee was also appointed.

Canada's greater conservatism led her to avoid some of the errors made by the more aggressive leaders of the movement in the United States.

PEARL FISHERS AT WORK IN THE PERSIAN GULF

One of the Pearling Fleet in search for wealth. The oars over side are for the divers to hold on to when they come up for air.

The Pearl Divers in the Persian Gulf

BY REV. D. DYKSTRA, BAHREIN ISLANDS

Missionary of the Reformed Church in America

WHEN we read the story of the great work among the fishermen of Labrador the question involuntarily arises why is not a similar work carried on among the pearl fishers in the Persian Gulf. The conditions among these two classes of fishermen in some respects are the same. Both are accessible by watercraft. Both spend a large part of their time at sea. Both are far removed from the ordinary helps and comforts of civilization. The greatest need of both is to have the Gospel preached to them. Both suffer from extremes of temperature, for while the one is often in danger of being frozen to death, the other is daily scorched by the noonday sun, and nightly stifled by the murky heat.

Under favorable weather conditions the pearling season lasts from the beginning of April to the end of September, except during the month of Ramadan when it falls within that period. For the remaining six or seven months of the year the pearl divers are essentially shore men, and missionary work may be done among them at that time in the same way that it is done among the pearl brokers and the general merchants in the coast towns. Hence it follows that the work the Arabian Mission carries on in the Persian Gulf, espec-

ially that at Bahrein and at Kuweit, the two great pearling centers, is carried on largely among the pearl divers and their families.

The Arab's attitude towards the pearl season is the same as the farmer's attitude towards the harvest. "Make hay while the sun shines" would be in Arabia "Get pearls while the sea is warm." When the season opens, the boats, which have been on the beach all winter, are launched with loud shouting. While the hulks are soaking to become water-tight, the masts and sails are rigged up, food and fuel are put aboard, and the water tank is filled with fresh water. The crew consists of a captain, a cook, a "yell master" to cheer and direct the crew, one or more boys to serve coffee and to fix the pipes for frequent smokes, and a number of divers according to the size of the boat; some have as few as five, others as many as fifty. Paired off with each diver is a man who holds the rope as the diver descends, and who draws the diver in against the flowing tide when he comes up. The diving continues during most of the daylight hours, and there are many daylight hours in summer. Only the first hour or two of daylight are required to open the shells brought up the previous day.

When the captain sounds the call for going over the side the diver puts a clip on his nose to keep out the water, stones on his feet to draw him down rapidly, and steps over board feet first. He sinks out of sight, down, down, down, eight, ten, fifteen, or twenty fathoms down, until he touches bottom. There he dislodges his feet from the stones, and the latter are drawn up by the man on top. The diver holds the remaining rope with the toes of one foot, while he uses the other foot and his hands for navigating after the oyster shells. These shells, clinging to the rocks at the bottom, are wrenched loose and placed in a basket fastened around the diver's neck. After one or two minutes even the best diver finds his breath beginning to fail him, and he quickly jerks the leg that holds the rope, at the same time catching the rope with his hands so as to come up head first. The man on top hauls in the rope at great speed and brings the diver alongside to relieve him of his basket which may contain either worthless shells or priceless gems. Generally the individual catch is small, but during the summer of 1918 one man brought up a basket of shells that contained a pearl which was sold here for $66,000.

During the entire day the diver may eat only a few dates and drink a few cups of coffee; but every time he comes up he takes a pull at the nargilah (water pipe), or at a cigarette. The water pipe is provided by the boat, the cigarettes he must bring for himself. The eating of food would incapacitate the diver for the rest of the day, presumably because of the great depths to which he goes. After sunset, however, he fills himself with boiled rice, and with fish if he is able to get it. If he wants fat on his rice he must bring it with him, as it is not on the menu provided by the employer.

THE "PEARL OF GREAT PRICE" AND THE PEARL MERCHANT

A Missionary Visiting a Pearl Broker who is Buying up the Pearls on one of the ships

If at any time a diver keeps his head above water too long the captain remonstrates in vigorous language. If still the head does not disappear, a large cane is brought into play. Should the diver claim that he is not feeling well, the captain orders a long spike to be heated to a red heat, and then proceeds to apply it wherever the ailment may indicate. By this means would-be slackers are soon detected, while the really sick man suffers in silence. At nightfall the weary diver stretches himself on the wet and filthy deck, among evil smelling shells and all too soon is awakened for another day of toil and strain. The only respite comes when the wind is too high for the boats to remain at sea, and they must seek shelter under the lee of a reef or an island. When the water or the provisions give out the boat must go to one of the harbors of refuge where sweet water, food and fuel can be obtained.

It will be seen that during the pearling season, if the weather permits, the pearl diver is at sea practically all the time, and has no leisure for anything except business. There would be virtually no opening for Christian work among them except in cases of serious illness or of shark bite, when time would be given for medical attention. When, however, the divers come to port to re-victual their boats, or on account of a stormy sea, there is considerable opportunity to work among them. On such occasions a reader will often regale

them with stories, and Gospels may be used for this purpose. Dr. Paul W. Harrison made an attempt to tour among the pearling fleets during the diving season, and also visited their harbors of refuge during storms. He found that the work that could be done out at sea hardly justified the undertaking. In the harbors, however, many people were brought into contact with the Gospel that otherwise would have remained ignorant of it. Many divers come from inland Arabia, and these casual meetings with the missionary may be of great value in preparing the way into the interior.

Besides the regular work that the Mission is doing in the main cities of the coast, such as Bahrein and Kuweit, there is some opportunity for six months' service on the sea. More than fifteen hundred boats are out at sea, with an average of twenty-five men to he boat; and as their surroundings are most unfavorable, many of them are ailing. A medical man, in a motor boat, could go in and out among the pearling fleets and treat the sick and the disabled. A combination of medical and evangelistic work throughout the summer would result in a thorough acquaintance with thousands of men. To reach the sailor the missionary must become a sailor. He must learn to preach the Gospel in the fisherman's language, and the only way to acquire this rich vocabulary is to live with the fishermen for months at a time on the deep blue sea. Naturally there will be dangers—dangers of storms and reefs and shoals—but what fellowship is more real and more lasting than the fellowship of danger?

A good sailing vessel with a reliable crew would be an essential for this kind of work. An auxiliary sailing vessel, with a gasoline engine to propel it in unfavorable winds would be ideal. But such a vessel to be truly useful ought to be the Mission's property and at the command of the missionary in charge. When not used directly for touring among the pearling fleets it could be used to visit the many divers' towns and villages on the island and on the coast of the mainland, and a light would shine for many that are now sitting in darkness.

The missionary is ready to "go down to the sea in ships"—who will provide the ship? He is ready to dive for these precious human souls—who will "hold the ropes" by prayer and intercession?

I knew that thou hearest me always. John xi. 42

With Christ prayer was not so much an act as an atmosphere, in which He lived and moved and had His being. In every crisis of His life He spent hours, if not whole nights, in prayer. Not only in the desert temptation, which was entirely occupied, no doubt, in such holy communion; or in Gethsemane; but when about to choose His twelve apostles, and when the multitude would have made Him a king, He retired into aloneness with God, and spread out His spirit before the Father, as Gideon spread out his fleece on the plain of Jezreel, to be filled with the heavenly dew.

—*Arthur T. Pierson.*

THE "BLIND LEADING THE BLIND" IN GUATEMALA

Carrying an image for Indians to worship in a Roman Catholic Festival in Guatemala

The Indians of Central America

BY REV. PAUL BURGESS, QUEZALTENANGO, GUATEMALA

Missionary of the Presbyterian Board of Foreign Missions

WHEN the Spaniards under that intrepid leader, Hernando Cortez, came to Mexico and Central America, they found a civilization not far inferior to that which they had known in Europe. But in the struggle which followed with the native Indian nations, the latter were at a great disadvantage in three principal respects: they had no firearms; they knew nothing of horses, and their armies could not stand against the superior organization and discipline of the Spaniards. The result was their defeat.

The Spanish conquerors, whose lust for gold was tempered only by a religious fanaticism which did not shrink from all the horrors of the Inquisition, destroyed completely the political institutions of the Indians, reducing them to slavery or handing them over as "encomendados" to some Spanish grandee to be mercilessly exploited.

The efforts of the Spaniards were directed with equal zeal against the religious institutions and practices of the Indians. Sometimes by permission, as in the case of Las Casas, more often by force, as when Cortez demanded the teocalli in Mexico for Christian

worship, or Alvarado massacred six hundred of the Indian aristocracy for no other crime than that of celebrating the religious festival of Huitzilopotchli, the old worship was stamped out as an organized cult and Roman Catholicism was established.

The sudden destruction of their gods and the sudden uprooting of their political and social life with the abject slavery which lowered them to the level of beasts of burden, broke the spirit of the Indian peoples. If to this we add the fact that they had not as yet developed out of the tribal stage into racial consciousness when the Spaniards came; and the further fact that the Indian mind seems to run along decidedly conservative lines and to be very slow to respond to outside influences, we shall have no difficulty in understanding the present situation of the Indian peoples of Mexico and Central America.

And what is their situation today? They still exist as a racial entity. They have survived the slavery to which they were submitted and the peonage system which grew out of this slavery. The more recent laws obliging all Indian children to attend school and learn the Spanish language are largely without effect. The land of the Indians has been taken from them again, but somehow or other they always managed to buy it back again. They have taken over many of the arts and trades of their conquerors and have adopted the domestic animals the latter brought with them. They have even accepted outwardly the religion of their conquerors and yet their civilization is still as distinctly their own as on the day the Spaniards landed in Vera Cruz.

To a very large extent they have kept their blood pure. Their languages have survived and so have their costumes, their customs and their religion. They are one more eloquent tribute to the fact that brute force is impotent to change the soul or conquer the spirit.

Let us look a little more closely at the religious status of the Indian. The Catholic Church claims these people for herself. There are at least 1,000,000 Indians in Guatemala alone who do not speak Spanish as their native tongue. Most of them do not speak it at all and the rest have only a bare smattering of it. And yet there is not a single Catholic priest in the republic of Guatemala who speaks an Indian language. (This is vouched for by a Catholic priest in a statement to the writer of this article.) Most of the Indian villages are visited only once a year by their priest. His presence is the occasion for a drunken orgy in which men, women and children join. He sings mass in a language unknown to the Indians and if he preaches (which he rarely does) his sermon is in Spanish, and is understood by only a very few of his audience. He baptizes the last crop of children, gathers in his fees and then leaves the village strictly alone for the rest of the year. And during his absence the indigenous re-

ligion, which since the freedom from Spain has enjoyed a certain liberty, holds full sway.

This is a pure nature worship. The sun is looked upon as the supreme god. The Indians refer to it as "our good father, the sun." But every mountain or cave or waterfall has its local deity and there is a whole hierarchy of priests who have charge of the celebrating of the festivals, the offering of the libations, etc. These are called the "Alkine-reliwap" in the Catchiquel language, or the "sajurin" in Spanish. They pray for the restoration of health to the sick, for rain or good crops or the success of any enterprise in which their people are interested. Then there are the "Achitz" or "brujos" whose business it is to bring evil upon the enemies of their clients by means of certain ceremonies, and with the help of the deities whom they invoke. All these rites have very elaborate ceremonies connected with them in which stone or clay images, black and white stones, red beans and various preparations of food and incense are used. Since all temples were forbidden during the long Spanish domination these rites have come to be performed on altars hidden in the woods or in dark caves or on the tops of high mountains.

A POSSIBILITY

Indian Boy of Guatemala—will he become a Christian leader?

It is the general opinion of those who have studied the matter that the present day rites of the Indians are not a direct survival of the old religion. The Spanish rooted that out too well. What we have today is rather a new product, unconsciously built up out of many of the old elements but without organic connection with the original faith. However this may be, the Indians today cannot be justly called Catholics and much less Christians. They have no idea of even the simplest essentials of Christianity. For instance, what most strikes the Indian who hears the Gospel for the first time is the thought of the omnipresence of God and His loving care for His children. This is an idea they have never grasped till they come to the Gospel. I have heard converted Indians exclaim over and over again how wonderful it is to realize that God is actually with them everywhere they go. This truth has come to them as wonderful Good News.

In general, the Indian is still bound up in the circle of his own village. It is almost unheard of for an Indian to marry outside of

his own community. Each town has its distinctive costume, many of them very quaint. The Indian's religion, or "costumbre" as he calls it, is intimately bound up with the community to which he belongs. It is very hard to get him to understand that he can still be an Indian and loyal to his people at the same time that he accepts Jesus as the Saviour. Even among the converted Indians not a few have come to the Gospel largely because they want to cease to be Indians. It cannot be said that we have really made a beginning at giving the Gospel to the Indian as such. And yet evangelical congregations of Indians are multiplying and native Indian evangelists are rising up to preach the Gospel to their people in their own tongue. Such success as has already been attained is largely due to one or another or a combination of three factors:

First. The Liberal Governments are making every effort to teach the Indians Spanish. The few who learn it can read the Bible and other evangelical literature and then translate it into the language of their own people. In this way the absolute lack of evangelical literature in the native languages is to an extent overcome, but at the expense of making the Gospel appear exotic and a thing of the privil-edged few who can read Spanish.

Second. The peonage system although it has not destroyed the Indian communities has stolen thousands of their best sons from them. They are practical slaves on the coffee and sugar plantations, though they do not lose all connection with the ancestral home or the religion connected therewith. But on the plantations the restrictions of the village are largely broken down. There the Indian must work with and for people of other modes of thinking and acting. He often hears and accepts the Gospel and then tells his people about it when he goes home on a visit or when his free relatives come to visit him. I recently preached on a plantation where a group of "sajurines" were burning candles and "copal" at all the cross roads in the hope of curing the typhus which was raging among their people. Our meeting place was also a corner house and so the two *services* went on simultaneously. The witch doctors got through with theirs first and decided to enter our meeting, saying that they understood that we too adored the Great Spirit, and would we be so kind as to unite our prayers to theirs for the health of their tribesmen. Such a thing could never have happened in the village from which they came. Peonage and the plantation made it possible.

Third. More and more the governments are forcing the well-to-do Indians, whom peonage does not touch, into military service. Here too they are forced out of their narrow local circle and come into contact with other people, and as there is rarely a garrison without at least one zealous evangelical in it, they hear the Gospel. One of our finest Indian believers, who stands at the head of a church of 105

SIGNS OF PROMISE IN GUATEMALA

Three Indian Converts—Widow and Two Children of a famous Indian Witch Doctor

members today and an evangelical community of at least 500 souls was converted while in military service.

Evangelical Christianity, when once accepted by the Indian is followed most heartily. Idols are thrown away, vice is forgotten and wonderful zeal is manifested. The Indian, oppressed and treated as a beast of burden, is nevertheless a scion of a noble race and capable of great things, among them gratitude. Four days ago I was in an Indian home, when suddenly the father embraced me very warmly and said, "We can never thank you enough for coming to give us the knowledge of the Gospel. Formerly we did not know the loving Father and served our idols in drunken debauch. Now we love and trust Him. We used to hate the Indians of other tribes and above all the foreigners. Now we know there are brothers in Christ among all peoples. Oh, thank you for coming!"

In order to meet the needs of the Indian populations, and to evangelize them, missionary stations should be immediately established in stategic points. At least two evangelistic foreign missionaries should be located in each of the principal tribes to learn the language of the tribe and to dedicate their lives to that tribe. In Guatemala alone this would mean two missionaries each for the Mam, Cathiquel,

Quiche and Chol tribes. These evangelistic missionaries should serve as pioneers, and as they come into close contact with the people and learn to understand their problems and their characteristics, they will discover what industrial, medical and educational work would be most effective. An adequate program of missionary work for the Indians should include these branches, for unless the Indian is raised industrially and educationally, and unless he learns how to care for his body he will continue to be exploited by his Spanish-speaking neighbors and will always remain virtually a slave. These people have wonderful possibilities but Christ must redeem the Indians, body, mind and soul.

AN INDIAN ON A NEW TRAIL

Chief Manitowog, a full-blooded Siwash Indian from Washington State, came to New York in 1914 to act in the Hippodrome, having lived all the sixty-five years of his life without any knowledge of Christianity, doing only as he pleased. Soon he was arrested, tried and sentenced to eighteen months in Sing Sing for carrying a concealed weapon. As he was leaving the Tombs, the prison chaplain gave him a Bible, which was faithfully read, and before long, the Indian became a Christian. His Bible was his constant companion for the eighteen months spent in Sing Sing. It was marked according to a system of his own, and so continuously has it been used that recently he brought it to the American Bible Society to be rebound. A few days after he received his Bible, as good as new, he sent the following letter to the Bible Society:

My dear Sir:—I am mailing to you these five dollars out of my own earnings to want nothing but for the good works ye people doing for our Great Jehovah and the Saviour Jesus Christ by sending the precious Book Bible from pole to pole among the very savages of this world. It is really best works in the world, and the Gospel of Jesus must be reached to the very utmost parts of the world among all the nations and tribes. And I thank to my God, that His Gospel reached my heart to the very spot where it should be touched, that to-day I am a new-born man in every way. Your great Bible which was sent to me while I was behind prison bars for eighteen months, entirely changed my life. It caused me to lead a better and happier life than I did for sixty-five years, and I thank and praise the Lord for this wonderful change in my life. I wish the American Bible Society prosperity and great success, and may our God bless all ye people who are interested in the Lord and His works.

Thank you very much for the good work ye have done to my eternal and everlasting friend that Holy Bible, and I feel so proud every time I have it in my hand.

I remain vours a sincere friend in Jesus, CHIEF MANITOWOG.

WHAT SHALL BE THEIR FUTURE CONDITION?

A Kindergarten Melting Pot in Hawaii—Chinese, Japanese, Koreans, Indians, Portuguese, American, Mixed

The Present Conditions in Hawaii

BY REV. GEORGE L. CADY, D. D., NEW YORK
Secretary of the American Missionary Association

THE modern tourist considers it all in a day's work or pleasure to secure a berth in a Pullman, roll for five days over the American prairies, secure a more comfortable berth on a steamer and for five or six days plow his way through the tranquil Pacific until the wonderful sight of Diamond Head salutes his approach to the "Islands of Paradise" or Hawaii Islands. But the little group of men and women who were ordained in Goshen, Connecticut, in October, 1819, given a farewell in old Park Street, Boston, and then embarked for a tempestuous passage around Cape Horn, after six months coming in sight of that marvellous slope of the Island of Hawaii covered now with sugar cane and coffee—these must have had bold hearts.

The story of the triumphant progress of missionary work in those islands has already been told in these pages. The missionaries completed their task of establishing Christianity and withdrew fifty years ago, but others of the white race came and introduced diseases and conditions that have caused the noble race of Hawaiians

almost to disappear. Now there are more than 25,000 of the pure Hawaiians and probably not more than the same number of the mixed Hawaiians, whereas when Captain Cook came in 1788 it is estimated that there were 300,000; and when the missionaries came there were probably about 200,000.

A FUTURE AMERICAN CITIZEN
Japanese Kindergarten Child in Hawaii

The problem which challenges Christianity today in Hawaii is very different from that which confronted the first missionaries. Today the traveler's most vivid impression is that he is in an Oriental land, surrounded with the customs and costumes of the Orient. Everywhere one encounters the resplendent kimonos and the Japanese feet shuffling in the getas; everywhere are seen the picturesque, trousered Chinese women and girls, with their graceful movements; everywhere one hears Oriental jabbering under the window in the morning and in the market place during the day. In the hotels and homes the food is cooked and served by Oriental hands; clothes are washed by an Oriental laundress; your auto is driven by an Oriental chauffeur; your garden truck is grown by Oriental farmers; flowers that grace your table are produced by an Oriental florist or tended by an Oriental gardener. If Hawaii can supply the world with 1,100,000,000 pounds of sugar, with 1,300,000 pounds of rice and with 3,700,000 cases of the juciest pineapples that sun and soil ever grew, this practically is the result of Oriental brawn.

According to the last census this Oriental population is divided as follows: Korean, 5,000; Filipino, 20,000; Chinese, 22,250; Japanese, 107,000. The Japanese are increasing by excess of birth over death at the rate of nearly 5,000 per year. Consul Moroi assured me that he believed there were at the present time nearly 120,000 Japanese in the Islands. That would mean that they have four times as many as any other race.

ONE OF THE FORCES OPERATING AGAINST CHRIST IN HAWAII
The New Buddhist $100,000 Temple in Honolulu, Hawaii

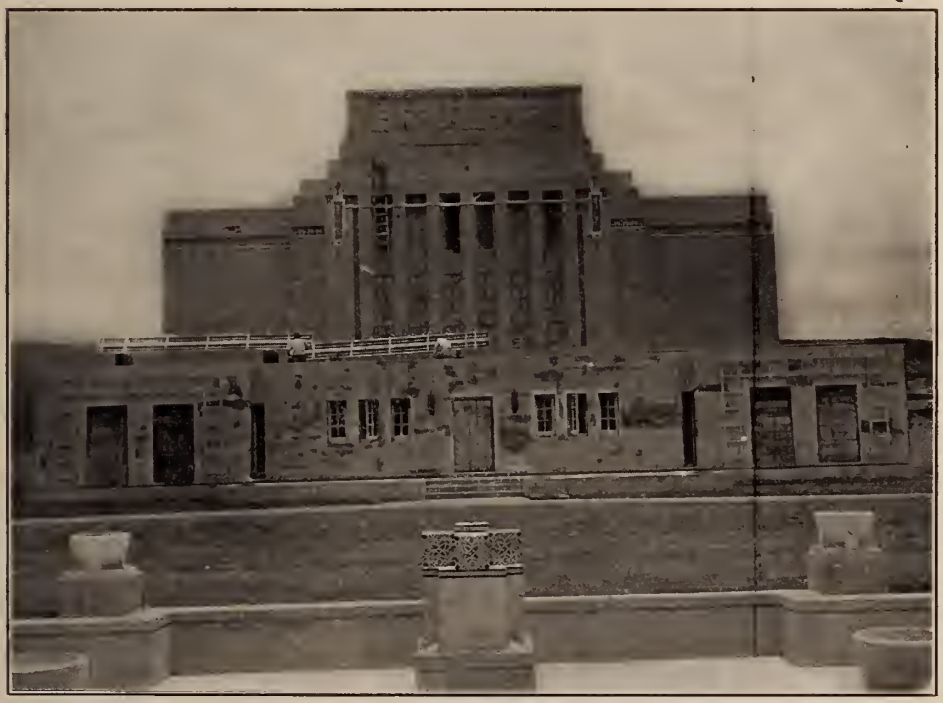
The Japanese form the one industrial problem, even as they are the one industrial asset. The report of the Sugar Plantation Association shows that in 1918 there were 25,000 Japanese on the plantations, while the total number of all workers there was only 45,000. After Japanese immigration had ceased, as the result of the "Gentlemen's Agreement" between America and Japan, the attempt was made to supply the labor demand with Filipinos, Portuguese, Porto Ricans and Koreans, but it is the testimony of the plantation managers that the Japanese are by far the best workers —more industrious, more moral, more thrifty and more cleanly than any of these other nationalities.

But the particular problem which we face in Hawaii is political. The right of franchise is inherent to every child born under the flag, and there will be enough Japanese with the ballot in their hands in ten or fifteen years, to control the politics of the Hawaiian Islands. This menace has been accentuated during this past year by the political history which Japan has been making in Shantung, Korea and Siberia. It is difficult for the broadest charity to shut the eyes to what the military party of Japan is doing—a party which learned its lesson at the feet of the Prussian. The Hawaiians are not easy at heart, for if they fear the Japanese from without they are no less uncertain about the Japanese from within. In case of conflict, will they be Americans or Japanese? One could feel easy on that score as one goes through the splendid public schools founded on Christian ideals, for of the 34,343 pupils in the schools in 1918, 15,101 were Japanese, and one has much faith in the Americanization which that mill furnishes. However, most of these same Japanese pupils are put through the Japanese schools both before and after the regular school hours, and many of these—perhaps a majority—are in the hands of the Buddhist priests.

A CHRISTIAN FORCE IN HAWAII
Rev. Akaika Akana—Pastor Kawaihao Church, Honolulu

This is part of a thoroughly organized world-wide revival of Buddhism on the part of the Japanese. The propaganda is well organized and well financed, by either the Japanese government or the Buddhist priesthood of the homeland. There are now eighty Buddhist temples, and about the same number of priests in the Islands, and in Honolulu they have built a temple costing $100,000. It seemed to me I saw a temple, small or large, being dedicated, every day while I was there. Buddhism, so far as the Japanese is concerned, is not so much a religion as a political cult; it is thoroughly Japanizing. Last year a serious persecution broke out against all Christian Japanese by the Buddhists; men lost their business, their friends, their work, their social standing, and yet

almost to a man and woman they stood firm for their chosen faith. These desperate methods are the exact measure of the Buddhist's fear of inevitable defeat. There is no more heartening sight than to see these thousands of boys and girls in the public schools, unless it be to go out to the Christian schools and see the still higher influences thrown around these children of the Far East. If you turn to the Christian churches, it is hard to find a more splendid lot of people than the Japanese pastors and those among whom they work. No less thrilling is it to go into one of the Chinese



ONE OF THE ANTI-CHRISTIAN INFLUENCES FROM AMERICA
The New Mormon Temple in Oahu, Hawaii

churches, where those keenest of all intellectual people are gathered for the Gospel message. One does not need to make any comparisons,—both these groups are equally strong and the very hope of the Islands' future. One could speak with equal fervor of the work among the Koreans by the Methodist body, and work among all classes by the Episcopalians—though naturally not as extensive, for the Hawaiian Evangelical Board is the heir to the century of investment of the American Board, and they truly embody the best of their ideals.

During last summer a significant and triumphant visit was made to the churches of the Islands by Rev. Paul M. Kanamori, the famous "Moody of Japan." Every effort was made by the

Japanese priests to prevent the people from attending, but American advertising methods were adopted, and an aeroplane dropped down on the Japanese quarters dodgers printed in Japanese announcing the services. As a result the churches were filled and literally hundreds of Buddhists were converted.

The Hawaiian Board is just now in the midst of its great Centennial celebration, as a part of which the churches are raising a fund of $400,000 this year for endowment, their share of the Interchurch World Movement. The Methodists have already raised theirs and laid enlarged plans for most aggressive work. No finer work is being done in any mission field than here, with splendid evangelical zeal, high educational ideals and problems which challenge every Christian to his very utmost. They are facing the greatest strain in their history, and it is not only for the saving of souls but the saving of America. Who knows but that we shall build up a training school there, wherein shall be prepared some of the best missionaries for the Asiatic homeland? In this heroic service they have a right to expect the most loyal support of all the mainland churches.

A CHRISTIAN'S MESSAGE

I believe in God, Maker of heaven and earth, the Almighty Father who loves us all and who seeks sinful men for His fellowship and obedience.

I believe in Jesus Christ, the Revealer of God, Himself God, in whose life and death we see working the heart of the Eternal. I believe that Jesus is also the Revealer of man, and that in Him we see what men must strive to be and the life they must strive to live.

I believe in Jesus Christ, through whose sacrifice on Calvary there is forgiveness for all who truly repent and turn to God. I believe that Jesus rose from the dead and lives, the present Saviour of sinners, and that through His Church of true believers God is working out His program in the world.

I believe in the Holy Spirit of God, given to all who believe, to equip them for holy living and victorious service.

I believe that all men were made in the image of God, who hates tyranny and cruelty, and all exploiting of the weak.

I believe in the glory of sacrifice for righteousness' sake, in the supremacy of the will of God in every detail of life; in the blessing of work, in the obligation to develop our gifts, in the call of God's ideal.

I believe in the righteous government of God, in the sure judgment of sin, and in the final triumph of right.

I believe that there is perfect life and service hereafter for all who turn to God through Jesus Christ.

Adopted from the *Australian Intercollegian*.

The Maoris of New Zealand

BY EUGENE STOCK, D. C. L.

Formerly Secretary of the Church Missionary Society, London

ONE hundred years ago Australia was not a prosperous and vigorous self-governing commonwealth. It was little more than a convict station, to which British courts of justice "transported" men and women convicted of crime. There was a chaplain for them named Samuel Marsden, a devoted minister of Christ, who for half a century, faithfully labored among his difficult and unpromising flock. Moreover, his heart yearned, not only over them, but over the aboriginal tribes inhabiting the Australian "bush" and the Polynesian Islands. He much helped the missionaries sent out from England for the various island groups in the South Pacific. But in due course his sympathies were more particularly drawn out towards the Maori people of New Zealand, some of whom appeared from time to time in Australia, having come over, or been brought over, in occasional trading vessels. He obtained a little band of artizans from England, to go to them and try to plant a mission among them. But how were they to get across those thousand miles of stormy sea? By the trading vessels? But these would not go to what were called "the Cannibal Islands," because a British ship had been wrecked there, and her officers and crew had been killed and eaten by the savages.

Three or four years passed away before Marsden could carry out his plan. Then at last he himself purchased a small vessel of 110 tons, and started, with the artizans and their wives and children, and certain Maori chiefs who had come over with encouraging invitations. The strange condition of South Sea society at the time may be gathered from the composition of the scratch crew he got together: one Englishman, one Irishman, one Prussian, one Swede, one Norwegian, one American, one Maori, two Tahitians, one Hawaiian and one white colonist! Very different are the mail steamers today! The party landed in December, 1814, and on Christmas Day Marsden preached to a large gathering of Maori chiefs and warriors —interpreted by a chief who had learned some English in Australia —on the angel's words on the night Jesus Christ was born, "Behold, I bring you good tidings of great joy." It was one of the great historic scenes, not merely of the development of the British Empire, but of the extension of civilization over the world.

Marsden had soon to go back to Australia to his own work but he left the artizans in New Zealand. Six times in the next twenty years did he again visit the islands; so he crossed those thousand miles of tempest-tossed sea fourteen times. Meanwhile, other mission-

aries went out, notably the brothers Henry and William Williams, of the Church Missionary Society, and Samuel Leigh, of the Wesleyan Mission. These were, in fact, the real evangelists of the Maori race; yet Marsden well deserves the title of the Apostle of New Zealand. Before his last visit in 1837 thousands of Maoris had come under Christian instruction, and hundreds had been baptized into the Christian Church. Charles Darwin, journeying round the world as a young naturalist in the ship *Beagle,* then on its famous voyage in the interest of science, wrote of what he saw, "The missionary's lesson is the enchanter's wand."

Fifty-two years after the establishment of the British Colony, I entered a beautiful bay amid small islands, and saw in front of me the fine city of Auchland rising on the picturesque hill-sides. As we came nearer to the pier, I could see handsome buildings, telegraph posts, tram-cars, and other signs of modern civilization. This was one fruit of Samuel Marsden's faith and courage! Well does his memory deserve the granite cross that now stands near the spot where he preached that first memorable sermon, erected, not by white colonists, but by Maori Christians. In the beautiful cathedral of the Church of England, I had the privilege of telling a large congregation the story of their own prosperous Colony—a new story to many of them.

Henry and William Williams, two of the most prominent missionaries, went out before there was one convert, and they lived to see almost the whole Maori nation professing Christianity. The aged widow of William Williams, who went out with her husband in 1825, welcomed me in New Zealand, as a representative of the missionary society of which he had been so honoured a member. Her son, Leonard Williams, who was baptized in infancy in 1829, along with the first Maori children received into the Church, was a veteran missionary, the Bishop of Waiapu, and welcomed me to his house. The descendants of the two original brothers have become a large family; and have exercised great and beneficial influence in the Colony. A grandson of William Williams was engaged in training Maori students for the sacred ministry. It was a striking illustration of the power of the Gospel that more than eighty of that once cannibal race have been ordained in the Anglican Church and many others in other churches. Maoris now hold a respected place in the Legislature of New Zealand; a Maori contingent fought in the recent World War, and the leader of their war-dance was a graduate of New Zealand University and wrote "M. A.; L. L. D." after his name.

There is a fine school or college for the sons of Maori chiefs, supported by themselves and preparing to work for the elevation of their race, socially and morally.

The Mexican Revolution and Missions

BY REV. G. B. WINTON, NASHVILLE, TENNESSEE

IN THE course of Mexico's history the shifting of political control has usually been from the Conservative to the Liberal party, or the reverse. The country's rather numerous revolutions have therefore been either the assertion of their historic domination, on the one hand, by those elements which are opposed to free speech, a free press, public education and liberty of worship, or, on the other, the powerful reaction against those forces of a people strongly bent on popular government, with all which that term implies. The army, always venal and corruptible, the victim itself of a vicious system, has too often been the tool of the party of privilege. And that group, though small, has, since colonial days, had command of the country's vast resources.

The overthrow of the liberal Carranza government was not, fortunately, a return to the old conservative control. The men who have accomplished it are men of Carranza's own party. Some of those who took part do advocate a repudiation of the constitution of 1917, but only in the interest of a return to that of 1857. This latter is the Juarez constitution, which for more than sixty years has been looked upon as the bulwark of liberal and democratic principles. Its adoption and promulgation in the middle of the nineteenth century marked the final downfall of the reactionaries, though the conflict with them continued for another decade. Their representatives seem to have had no active part in promoting this last change of régime.

Next in possibilities of damage to religious work would be a prolongation of internecine strife. This also has apparently been avoided. The people generally were not interested in this movement. It was a *coup d' etat,* a *cuartelazo,* an overthrow of the government by the army. This military uprising was so well organized and so general that it was instantly successful. The people did not have time to become divided or to nurse their resentments. No doubt the popular surprise—which was absolute—was mixed with a good deal of anger at seeing the civil institutions of the country made the football of ambitious politicians and an immoral soldiery. But the people of Mexico have so often seen their preferences rudely set aside that they have grown accustomed to it. They are weary of armed strife, and their temper is ever docile and submissive.

Not only was the regular army quite won over to the new revolution—it is always, unfortunately, quite too ready for any kind of a disturbance—but most of the rebels and bandits have also

been conciliated. The few that remain in the field were already so completely outlawed that they cannot now serve as a nucleus for adherents of Carranza. Without that reenforcement they can hardly assume importance. It is likely that the new government will deal drastically with them. Being essentially military it is in a position to handle well the problem of policing.

The fact that there has been a minimum of bloodshed and disorder is at bottom a tribute to the Carranza Government. That administration had placed the country in an independent position financially. It had also given sway to the development of a strong and sane public opinion. Freedom of the press was not a myth. Vigorous and independent papers have formed and molded a public sentiment of which political leaders are obliged to take note. Already the people have borne about all they will submit to. The leaders of the revolution have not dared to engage in bloody reprisals. At the time of this writing they are joining in the universal chorus of denunciation which has risen over the cowardly assassination of the deposed President. Moreover they do not dare go to war among themselves. There will be virtually only one candidate for the presidency.

With the country at peace and a government in undisputed control and committed to liberal and progressive principles, the missionary forces may look for the continuing of those favorable conditions which have so notably marked the last two or three years. Never before was the situation so attractive. The revolutionary movement begun in 1910 profoundly stirred the people of Mexico. It is among the poor and the ignorant in every country that the missionary finds his largest constituency. These masses of the Mexican people felt that that uprising was their revolution. Beginning with Madero every leader has appealed to them, held out promises to them, sought their approval and support. They have been aroused to new hope and expectation. Their hopes have been in a large measure disappointed. They long for help, for enlightment, for relief, especially from their ignorance. The educational work of the churches wins their hearts. Later they find out also how much of strength and of consolation can be drawn from the gospel. Economically they are better off than before. They are now better able to sustain their churches and their schools. Labor unions, political leaders, current papers appeal to their opinions and seek their support. A strong and growing middle class is emerging from among them. It is sympathetic with their aspirations and largely friendly to Protestantism. Indeed, a considerable proportion of that class are Protestants.

In the government of Mr. Carranza a great many of these men found employment. This was not because they were of one religion or another. The government was seeking efficiency, and making use

of it wherever found. It is but simple truth to say that the training supplied by the Protestant schools and churches ministers to efficiency. It supplies both the intellectual and moral basis for good citizenship. President Carranza paid no attention to the personal views of the men who cooperated with him. So long as they were effective public servants and of liberal political sympathies, their religious preferences made no difference to him. And he found some of his best collaborators among the young men whom the evangelical schools had trained, many of them having completed that training by a term of study in the United States, made possible to them by their church connections.

On the side of the missions themselves the adjustment of zones of responsibility, completed in 1917, and now more adequate in Mexico than in any other field of equal size, came at the opportune moment. It met a new and noteworthy popular support of missionary work. Schools and churches have been thronged the last few years as never before. Even the Roman Catholic leaders in Mexico are taking note of the vigor of Protestantism and urging their own people to greater zeal. This is a good symptom. Competition, if it can be kept out of the realm of persecution, will prove wholesome. The prevailing religion in Mexico has long been marked by apathy and formalism.

The value of the Protestant work has been shown, as suggested above, by its contribution of able young men to the public service, as well as by the development of a stronger middle class and a vigorous public sentiment. Much yet remains to be accomplished. The helplessness of a great people in the hands of a small army betrays Mexico's need of training. The country is in danger of becoming the victim also of selfish exploiters, native and foreign, who are scheming day and night to get control of its wonderful resources. Its only safety is in the enlightenment of its people. They must be brought up to a level where they will be competent to protect themselves.

Now is the opportunity for those of our own people who really wish Mexico well. While our cynical journalists jeer and our greedy capitalists scramble for spoil, the Christian forces of this great land should be instant with their service. The one thing which the country needs, as is manifest on the most cursory view, is Christian education. Mexico has had too much of soldiers and of military rule already. A foreign soldiery, especially, would greatly add to her troubles. She would be forced to fight them, and she does not wish more war. She would have to become the enemy of the United States, whereas she longs to be our friend. Let us act the friendly part too. We never have done any worth while or creditable thing in helping Mexico with her educational problem. Yet she is our nearest neighbor.

The Breath of God in Dark Russia

BY A HEBREW CHRISTIAN

FOR three years a cloud of thick darkness has covered Russia like a pall, and from out of that darkness there have come reports so alarming that not a few have wondered if anything good would ever again take root in that blood-drenched soil. Yet all the time flowers of God's planting, that no winds could kill, have been springing up here and there. In the midst of persecution the Church of God has renewed its strength, and in many parts of the land evangelical Christian communities have sprung up and flourished.

One of the most remarkable of these communities is the Hebrew Christian Church at Kiev which came into existence in 1917 and survived many alarming vicissitudes. Its genesis forms a significant footnote to spiritual history. In 1917, Mr. Peter Goroditch, a Hebrew Christian missionary who had labored at Grodno and at Homel, where he opened a refreshment hall for starving Jewish refugees, was forced to move to Kiev. Being near the front, that town was overcrowded with panic-stricken refugees and offered an almost unique opportunity for Gospel witness. Mr. Goroditch found a small Hebrew Christian nucleus—three or four families and a few single individuals—who eagerly hailed his coming. He obtained a house with a mission hall and soon services were in full swing. The subjects were announced in the newspapers and by means of placards and in spite of nationalist and orthodox Jewish opposition the hall was crowded week by week. At the end of a year's faithful work the usual steps were taken to procure the necessary Government sanction which would enroll the congregation among publicly acknowledged religious bodies. After much prayerful thought, a declaration of principles and confession of faith was drawn up, submitted to the authorities, endorsed by them, and in June, 1918, the little community received public sanction, being accorded more privileges than those enjoyed by the Russian Lutherans.

This result was due in part to the warm friends which the movement had won among leading men including a member of the Ukrainian Cabinet, the President of the Russian Student Christian Movement, and one or two jurists. M. Krupnov, a famous lawyer, acted as the honorary legal representative before the Government authorities, while the presiding magistrate was extremely friendly and expressed the hope that the congregation would spread throughout Russia.

The movement made rapid progress. Members of various evangelical churches sought its fellowship as associates, full membership being restricted to Hebrew Christians. A wave of interest

among the Jews for miles around led to service being started at other centers in the neighborhood. In 1918, however, just when it seemed as if the fruit of faithful labor was to be gathered in, the Germans entered Kiev and the workers received notice to leave the premises within an hour and a half. For five weeks Mr. Goroditch tried in vain to secure a suitable lodging for himself and family, and at last they had to put up at a hotel, the services being carried on meanwhile in the University auditorium. This arrangement proved far from satisfactory since the meetings could not be effectually advertised, and only a small number of people knew that the work had been resumed. With Kiev thronged to its utmost capacity and lodgings almost unobtainable, the difficulties seemed insurmountable. A way was opened, however, when Mr. Goroditch's sister who, although a Jewess, is in sympathy with her brother, consented to sell her share of a property they held jointly and to lend the proceeds to secure a permanent home for the Mission. A house was obtained and when the alterations were completed, including a hall to seat 250 persons, the work was in full swing once more.

By this time the revival of spiritual interest which had begun some months before was at its flood tide. The churches in the district were crowded to the doors, and a spirit of earnest enquiry was spreading among all classes. The Jews in and about Kiev were profoundly affected, and every week enquirers from the Provinces came to the mission hall, attracted by the newspaper advertisements. Sometimes little commissions of enquiry, consisting mostly of young people, came to "spy out the land," and Mr. Goroditch's hospital home was thronged with guests most of the time.

The attitude of the press has been exceedingly friendly, and many of the Russian clergy have visited the services or directed Jewish enquirers to them. Bishop Lavrov, who recently seceded from the Russian Orthodox Church, was profoundly impressed by the meetings, and it was through his visit that he first came to the conclusion that the Russian Church does not give Christ to the people. His interesting pamphlet "Why I left the Church" contains several references to this. Another book by this remarkable man, entitled "Among the Christian Churches," recording the impressions of his spiritual wanderings, is dedicated "to the memory of a service in a Hebrew Christian Church," where he saw the early Christian fellowship re-lived in the twentieth century. It is this apostolic community life which impresses the people of Kiev and extorts homage even from enemies. The purity and simplicity of life and the loving, brotherly spirit which prevails among the members attract many whom theological controversy would antagonize.

The work of Mr. Fagans, one of Mr. Goroditch's assistants, is especially interesting on account of his grip upon young members of the Jewish *intelligentia*. Having studied law at the Uni-

versities of Petrograd and Berlin, and graduated with high honors, Mr. Fagans was raised to the judge's bench at the outset of his career. Baptized as a Lutheran, he cast in his lot with the Russian Baptists, and worked among students under the late Baron Nicolai. As his spiritual life deepened, his professional prospects ceased to appeal to him. He fell to wondering whether a Christian could be a judge at law, and seemed to hear his life ring hollow. He finally abandoned his legal career and resolved to devote himself wholly to God's service. Following what he believed to be a divine call, he traveled south, came to Kiev and fell in with the mission. He made many friends among influential Jews and felt that here was an open door. He was able to bring many members of the best Jewish society to the meetings, and joyfully associated himself with Mr. Goroditch. His influence among students is especially remarkable, and he has gathered a fine body of earnest young men and women round the mission, infusing new vigor into the Hebrew-Christian "Jugenbund" (Young People's Fellowship), and bringing a tide of joyous energy into the life and work of the whole congregation.

The Church of God puts forth her greenest shoots in times of darkness and persecution, and the Hebrew Christian congregation at Kiev is one more witness to the fructifying power of tribulation. It is emphatically the child of evil times. Since its foundation, Kiev has been under thirteen different governments. Ten times the town was in a state of siege, four times battle actually raged in the streets. Twice shells fell upon the mission house, and on one of these occasions the inmates had an almost miraculous escape.

Set in the midst of a breathless, bleeding, sorely oppressed land, where murder is an every day occurrence and human beings—especially if they happen to be Jews—go about with terror-stricken eyes in fear of violence or death, where famine reigns and the barest necessities of life are unattainable luxuries, Mr. Goroditch and his colleagues are living and working in unconquerable faith, and God is honoring their trust in Him. Their need is great—an ordinary suit of clothes, to mention only one item, costs from 6,000 to 7,000 roubles in Russia today—and the work could not have been carried on but for the sacrifice of Mr. Goroditch and his sister in selling their property.

Mr. Goroditch has recently returned from a visit to England in search of help for his work. His previous acquaintance with Mr. Landsman brought him into contact with the Hebrew-Christian Testimony to Israel, and, since the two missions are based upon the same principles, Mr. David Baron has brought Mr. Goroditch into the service of the London Mission, and in the future the work at Kiev will be carried on under the auspices of the Hebrew Christian Testimony to Israel.

Almas, An Assyrian Mother

BY MRS. W. P. ELLIS, FORMERLY OF URUMIA, PERSIA

ALMAS was a captive of the Turks, following the "Flight" of the Assyrians. Her husband is a prominent Assyrian Christian dentist, who was obliged to flee for his life, leaving his wife and children behind with supposedly friendly Moslem neighbors. Almas' unusual beauty and attractiveness greatly increased her peril, and caused her to be hunted from one hiding place to another. With God's help she made her escape and tells the following story of the sufferings she endured.

"My husband returned from the villages, where he had been sent to carry relief, the night before the 'Flight.' At about three o'clock the following morning we were awakened by a loud knocking at the gate. My husband dressed quickly and went out to see who it was. Without a thought of fear I went to sleep again, thinking it was someone with a bad toothache. Suddenly I was awakened by my husband's voice telling me to arise quickly and prepare for flight. We put my husband's dentist chair, medical instruments and heavy things in our cart and sent them to a Moslem 'friend.' Then my husband asked me whether I would rather flee or remain with one of my Moslem friends. The thought of the fearful journey in the heat with my little ones led me to decide to stay, so with our three children, aged five years, three years and the nine months old baby, we went to the home of a friend whom we had kept in our house for three months while the Armenians were molesting the Moslems. The Moslem made many promises to my husband, and his last words before my husband left were: 'Be assured, doctor, that save by killing me no one can trouble your family.'

"From eleven o'clock until half past two I heard dreadful cries of women and children, and learned they came from the French Mission Yard, where the Moslems had begun a great massacre. I also learned that the family of the 'friend' with whom we had taken refuge were staying at the Mission Yard to enjoy the massacre.

"After the first great carnage of murder was over the Turks came into the city. The next morning I was about to give breakfast to my little ones when the gate knocked and Ismael Khan (our Moslem friend) arose and said: 'Almas Khannum, if they come, say you have become a Moslem.' Then he ran up a ladder, and we were left helpless. I knelt down with my children and promised God that with His help I would not say that I had become a Moslem. I had hardly finished when I heard footsteps, and the children began to scream. I told them I was sure Jesus had heard our prayer. Five Turkish officers strode into the room and asked who we were. I calmly replied that I was a Christian. Then they informed me that they were

hunting Christian men and that if they should find one hidden in the house they would kill the children and me. They sought thoroughly, looked over our belongings and left without taking anything. I knew I was to face more scenes like that, but for the children's sake I offered up prayers and then assured them that God would keep us, as He had done before. Three more parties came, asking the same questions and leaving without touching our goods; but the next party frightened me very much. They cried:

"See! There is a kachakh's wife and her little dogs. Kill without mercy!'

"One of the officers held a pistol to my head saying,

" 'Show me where the devil is or you die.'

"Again with a calmness that was the gift of God I told them they could search for themselves. This they did with no success, and when they returned they said to the Moslem, 'Why don't you kill them?'

"I said to them—'You know that Dr. Baba Khan has not wronged anyone. How can you wish to kill us?' They found the medicines I had brought for the children and divided them among themselves, after which the officer came toward me the second time with his pistol and said: 'Give me money or I shoot.' I frankly told him that I had no money about me, and finally they said they would come again at five o'clock when I must have twenty tomans for them. They seemed in a hurry to search the neighborhood for food, and left us, much to my surprise.

"I had only one way that I thought we might be saved. I wrote a note to Dr. Packard, asking him to send for us. We waited patiently for an answer, not knowing that he too was a prisoner. A few minutes later another party came. One of them drew out his pistol and put it to my head, asking persistently for gold. After he had been assured we had none he searched a while and left. Fifteen minutes passed and we began to feel a little at rest, when we saw a Moslem with a shaved head come down from a roof straight to the room where we were. He said: 'I am going to take you to my home and then you must marry me.'

"I had received no word from Dr. Packard and something must be done quickly. I took a pillow, some of my baby's clothes, a thin quilt and some food and started for the yard where were the remnants of my people left unmassacred. On the way a Moslem woman tried to take off my baby's clothes. In the yard, what a sight met my eyes! Women and children had been brought from the French Mission naked, dirty, covered with the blood of their own relatives. They seemed to think I had brought bread for them, and rushed upon me in such a mad way that my children began to cry. The air was thick and dreadful, and in desperation I asked a Turkish officer to find a place for us. Some Moslems looking on said: 'Never

mind. Let them sit on each other.' In the meantime a woman who knew us brought us out into another yard where I could sit down and divide my bread and quiet my children. Of course, I could only feed a few of the most hungry.

"Five minutes later the commander told everyone to follow him. Then most of the women lost their children in the confusion that followed. We were driven like cattle into a larger yard. One little boy about eleven or twelve years old was badly wounded and could not walk as fast as the rest of us. So they whipped him and made him run, and the poor little fellow fell every few steps. He must have died that day for I saw no more of him.

"When we reached the next house I found Esther, wife of Rabi David, with her mother, her brother's wife and three children. Esther burst into tears and told me her brothers had been killed, although she had given all her money in an attempt to save them. She said they had had nothing to eat since the day before. I gladly gave them three sheets of my lawas. Seeing this the crowd began to press upon me for some, and I divided all I had among them; but on looking I found still two sheets left, and I thought of Christ feeding the five thousand.

"Soon afterward I found that the Turks were planning to carry off every good looking young woman that night, so Esther and her family and others got ready and started with us, not knowing what we were to face. Late in the evening we reached the house of a Moslem, and when we saw his wife rocking a cradle we felt sure we would be safe there with our children. The wife welcomed us, and prepared supper for us all. We remained in this home for fifteen days. On the sixth day of our sojourn there I heard that a man by the name of Husein Guli Khan had gone to the house of the false friend who had first received us and had taken all our goods. Our new friends urged me to go at once to this other house and demand my goods, so I dressed as a Moslem woman and started off. I had gone only a short distance when I heard someone calling me, and frightened I turned and saw this false friend whispering to someone. A tall man told the servant accompanying me to go back, for I was to remain a prisoner. I fell on my knees and prayed, and suddenly as I prayed a feeling of peace came over me and a voice semed to say: 'Fear not daughter, I am with thee!' Just then a man came in and asked if I was Dr. Baba Khan's wife. When I replied that I was he said: 'This is a mistake. I will send some one to take you to your children.' When I got safely back and had my children in my arms I said, 'Never more will I care about *things,* so long as I have my little ones, and I will never leave them again.'

"After fifteen days our hostess told us it was necessary for her to go to the village and get her wheat, for if she did not do so at once the Turks would harvest it. After she left the house I could

stay there no longer, so we went to another friend and stayed there a few days, but some wicked Moslems found it out, and I was in great danger. Dreadful days followed, when we hid in great earthen Persian ovens, in boxes, in dark closets and damp cellars but they found me not! My strength was fast waning and my baby suffered greatly so that at last in desperation I went to my mother-in-law. I began to have fever and fainting spells and could no longer nurse my little one. As there was no milk to be had for him he was about to die. My little three year old girl had become sick from fear, and would not say a word, but praise His Name, we all recovered without medicine, and even without sufficient nourishing food.

"Finally at the withdrawal of the Turks we came out of our hiding place and sought refuge with other remnants in the Presbyterian Mission Compound. There we stayed under protection for many months, many times in great fear of our lives, but God kept us. My husband had reached Tabriz from the South, and when Dr. Packard finally came over I returned with him to Tabriz. What a glad reunion we all had, a united and unbroken circle! God's mercy has been very great to us."

The Kennedy School of Missions*

BY DEAN EDWARD WARREN CAPEN, Ph. D., HARTFORD, CONN.

DURING the last two years there have been at the Kennedy School of Missions students preparing for service in Africa, who came from North Carolina and Georgia, from Kansas, Nebraska, Wisconsin, Iowa, Oklahoma and Michigan, from Connecticut and even from Africa. Several had already seen service in Egypt and in Natal. The new recruits were destined for Cairo, for Algiers, the Sudan, the Belgian Congo, Portuguese West Africa, British East Africa, Natal and Rhodesia. They represented four denominations—Methodist, United Presbyterian, Reformed Church in America and Congregational. These heterogeneous groups had been drawn to Hartford by the special courses provided by the School under such teachers as Profs. D. B. Macdonald, W. C. Willoughby and their associates. Other courses included lectures by Dr. H. Karl W. Kumm, on "Anthropo-Geography and the History of Christianity in Africa"; and "Native Life in Africa" by Mrs. Agnes C. L. Donohugh. These students also had an opportunity to study phonetics and the art of language acquisition, the Bible and Christian truths, psychology, pedagogy, sociology, care of the health, etc.

* The Kennedy School of Missions, named for the late John Stewart Kennedy of New York, in whose memory Mrs. Kennedy gave the School a liberal endowment, is essentially a graduate school.

Preparing for work in China is always a large China group studying under Prof. Lewis Hodous, D. D., formerly President of the Union Theological School at Foochow. Students of the problems of work for Moslems last year numbered seventeen, and came from various parts of the Mohammedan world, Egypt, Turkey, India and Malaysia. There were smaller groups for India (under Dr. Robert A. Hume) and Latin America. A special course for missionaries to Malaysia has been given by Rev. W. G. Shellabear, D. D., of Singapore.

APPARATUS IN THE PHONETICS LABORATORY, KENNEDY SCHOOL OF MISSIONS

Students in the Kennedy School of Missions have the advantages of courses offered by the two affiliated schools, the Hartford Theological Seminary and the Hartford School of Religious Pedagogy. Enrolment has increased from fourteen in 1911 to sixty during 1918-19. They have represented twelve or more of the mission Boards. The students always include missionaries on furlough, as well as candidates and appointees, and those who have attended the School are now laboring in all parts of the mission field. Thus the School is serving an international as well as an interdenominational constituency, and the mere presence of students from so many countries and churches is an important factor in the broadening and educating influence.

The experience of the first eight years justified the Trustees in May, 1919, in placing the School of Missions upon a permanent basis, and the School stands ready to do its full share in training the large reinforcements for which the Church is loudly calling.

A MOSLEM LAD WHO NEEDS CHRIST

Religion in Tunisia, North Africa

BY A. V. LILEY, TUNIS

Missionary of the North African Mission

NORTH Africa, long known as the Barbary States, or land of the Berbers, stretches from the Nile to the coast of Morocco and inland from the Mediterranean Sea to the Great Atlas Mountains.

The Berbers are probably of Hamitic extraction but their history is very obscure. They are superior to the Arab invader, being hard-working, patient, industrious, energetic; and if able to better his situation, the Berber will readily leave his mountain home to go elsewhere.

The Phoenicians, pushed on by their commercial instincts, went to Cyprus, Crete, the Greek archipelago and Sicily. About 800 B. C. they visited the coast of Tunisia and opened trade with the Lybians and eventually Carthage was founded.

The first mention of Christianity in Carthage is on the occasion when some young Christians were brought from the south to appear before the senate and be martyred in the amphitheatre. Perpetua, a young lady of noble birth and Felicita, a negress who became her sister in misfortune, were placed in nets and carried into the arena of the amphitheatre. A mad cow was set upon them and they were tossed several times, but were not gored to death. The heathen spectators, desiring to see their blood, called for their death, so a young gladiator entered the arena and dispatched them with his sword.

Notwithstanding these persecutions Christian bishoprics were founded, churches were built and converts increased. At Hippo, now known as Bone, Augustine carried on a successful work among the natives, traces of which may be found to this day among the Kabyles.

But the Church failed to carry out the great command of Christ and sects increased so that at the time of the Mohammedan invasion the Church had not the power to withstand her foes. The light was extinguished in North Africa by the Mohammedan invasion under Okba and the natives were forced to choose Islam or death. For over 1300 years Islam has held the natives in its power and until some 40 years ago, little was done to evangelize these people. Raymond Lull died a martyr for North Africa.

Islam professes to be based on five pillars, these being (1) the "Witness" to the unity of God and Mohammed the prophet of God, (2) Prayer, (3) Fasting, (4) Almsgiving, (5) Pilgrimage to Mecca. Islam is undoubtedly the most bitterly anti-Christian religion, for it denies the Fatherhood of God, the Deity and Sonship of the Lord Jesus (also His death). John 3:16 is blasphemy to the Moslem.

THE RUINS OF AN ANCIENT CHRISTIAN CHURCH
The Byzantine Basilica at Carthage, North Africa

The Bible is replaced by the Koran which is said to be "the last revelation and contains all man needs to know"—yet it contains no teaching of a Saviour, nothing of atonement and expiation for sin, no mediator or intercessor.

It must not be thought that because the Moslem professes a great reverence for God and has His name constantly on his lips that his God is the God revealed by Christ. They look upon God as an almighty, irresponsible, arbitrary being.

The place given to women in the Koran is such that its teaching could not be accepted by any civilized or moral people. Mohammed said of them that "they are charming snares to believers. Ornamental articles of furniture, difficult to keep in order, pretty play things."

Islam held undisputed sway in North Africa until the French occupation. Protection, liberty and justice were granted to those who had the heaviest purse.

In Tunisia there are five leading religions: Islam, which is divided into three schools of thought, the Hanifi, Meliki and Khonmsi. There is a large Negro colony, mostly from the banks of the Niger. They profess to be Moslems but practice many heathen rites. The Jews number some 50,000 in Tunis City. They are mostly ignorant of the Scriptures. There are also Roman Catholics and Greek churches as well as some 500 or more Protestants. Among the few

Syrians are found some members of the Armenian and Maronite churches. These people all give evidence that all have sinned and come short of the glory of God and have need to be born again. In too many instances the Roman Catholics, as well as the Moslems and the Jews, show that their superstitious practices begin in early life. As soon as a Moslem child is ushered into this world the roof of its mouth is rubbed with a powered plant called "Henna" and a charm is tied around its neck to ward off the effects of the evil eye. The Roman Catholics are equally superstitious about the evil eye and one frequently sees them wearing a piece of twisted coral as an antidote. Prayers and ceremonials are among all these people for the most part. All believe in the merit of doing good works, thus showing how all are far from the teaching of the Bible that man is not saved by his own works (Ephesians 2: 8, 9). These people are also alike in their opposition to the general study of the Bible, and in their intolerance towards those who do not follow their creed. There is no power to win them by any other Gospel than that which proclaims Christ as the only Way, the Truth and the Life. We look forward to the time when the Crescent will give way to the Cross and when the errors of Mohammed will be swept away by the truth of the Gospel of our Lord Jesus Christ.

HOW TUNISIANS DRIVE AWAY EVIL SPIRITS

Silver Charms and Necklace Worn to Bring Blessing and Drive Away Evil

A Community Hut at Powers, Oregon

BY COE HAYNE, NEW YORK

TO PROVIDE a community center where fathers and mothers may meet on a common footing and where boys and girls may find a wholesome outlet for all of their religious, social and physical impulses and where are provided comforts such as most of the homes in a logging camp lack—this was the purpose of the American Baptist Home Mission Society when it built its first welfare hut at Powers, Oregon. Here are moving pictures, the hos-

AROUND THE FIREPLACE IN THE LUMBER CAMP COMMUNITY HOUSE

pitable fireplace, the rest rooms, the magazine and game tables and the space for basketball and kindred indoor games; also a community kitchen and a banquet hall and a stage for amateur plays, debates and lectures. A community sing is held every Sunday night. The talking machine and the piano player are not allowed to remain idle. The shower baths for both men and women and the bedrooms for transient guests are not the least important among hut comforts. In one section of the building are the living quarters for the hut secretary and his family. This hut serves as a point of contact between the secretary and the men. It is not a church or a mission but is constructed and conducted for the purpose of bringing Christ to the men of the lumber camps.

The Story of Paul Rader—Evangelist

An Autobiographical Sketch

"Be not thou therefore ashamed of the testimony of our Lord . . . but be thou partaker of the afflictions of the Gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose in grace, which was given us in Christ Jesus before the world began." (2 Timothy 1:8, 9.)

WRITTEN very clearly upon my mind is the memory of one night when I was a boy of nine years. My father was a Methodist missionary in Cheyenne, Wyoming, and a revival was in progress. A few soldiers from the nearby fort were at the altar and more grown folks, but no children except myself. Being the preacher's boy no one thought I needed to be talked to, and the service was nearly over before a dear man came to me and asked me some questions. But I found no peace. I arose and with a sad heart went home. When I was on my knees beside my bed, my father came in and in a simple way showed me that my sin was covered, forgiven and forgotten. The joy and peace that came to my young heart as I believed became my yard stick by which I was to measure God. He was thereafter my own Jesus, the Author of peace.

My father and I traveled together, while he preached to the men of the plains, hundreds of miles from any railroad. This experience gave my soul a firm grasp of the simple Gospel. I never could forget his plain talks to the Indians, and his simple illustrations that made their way into darkened minds and hearts. There came to me in those days a great desire to preach the Gospel. I had a soprano voice and used it to sing the Gospel, but in the summer of my sixteenth year I was offered an opportunity to preach in a small school house, where there was no church. My congregation the first Sunday consisted of the lady who ran the boarding house and a deaf woman, but Jesus was there and I have a large quilt still preserved covered with names of folks who were saved in the school house that summer. I didn't receive any salary, but I broke two broncos a week and got paid for that. When school time came in the fall I took back home with me a fine milk cow and a driving horse, besides some money for horse breaking.

God continued to bless me through my school years and during the summers in this kind of work. He was very real to me through all my young manhood, and I was conscious of His leading. Then came the day when doubts about the Bible began to make their way into my heart. I was taking extra college work in a denominational school and the professor of literature was lecturing on the book of Job. His statements went through my heart like a knife. At the

close of the class, I went to him and with cutting sarcasm he gave me to understand that my simple faith in the Bible came from my ignorance. He could not have struck a worse chord in my nature than to call me ignorant. My Southern blood boiled, and for weeks I struggled in the darkness and at the close set my teeth on a decision to know everything that such men as the professor held against the Bible. The devil told me I had been blindfolded and childish. My decision came from a wounded pride, and all the bitterness that came into my life afterward had its start in that pride.

The destructive ideas voiced by the professor were to me like "a tree to be desired to make one wise," and I began to eat. I read the books he gave me, and found the new thought more to be desired than strong drink. The habit for such reading grew greatly. I did not throw away my faith, but I let this strong draught of poison begin its deadly work. I struggled to keep my faith, but faith fainted and grew sick.

When doubt took possession of me it weakened the old-time armor against sin. The devil could shoot from many angles now and find a hole. I had a double mind, and, true to Scripture, became unstable in all my ways.

I tried to preach as before, but I found that the new natural religion offers no salvation. It sings the praises of this world, and has eyes only for the life that now is. It believes in salvation by evolution, instead of salvation through regeneration. It stands for man-made religion as against supernatural religion.

I thought that this new school of thought had science in certainty and history in solid phalanx on their side, but later I learned with heavy heart that what appeared to be a solid wall was in fact a lattice overgrown with the philosophical thought—the product of rebellious hearts against the revelation of God. I came to look with doubt upon our material boasts and to see that the drift of the times is toward man's best efforts for himself and his kind, instead of accepting God's best efforts for man on Calvary.

I had come to the philanthropic end of the natural religion road, and there with more sin abounding there was no salvation. It was man trying again to lift himself by his own boot straps.

I gave up preaching . The devil had run me up a blind road that leads to nowhere, and all along the road were left marks of my defeat. I had thrown myself into social service and reform work, and all this with a fight still going on. My early faith in my God was buried under many a defeat and many a doubt, but its faint voice could be heard in the quiet hours.

Gradually I began to open my eyes. I saw that supernatural religion was not a blind road. A letter from my father shook me to the depths, and I reformed and resolved to preach past my doubts. I turned to the old road of supernatural religion, and I forced my-

self to preach, but while my head was somewhat changed yet there was a work which God wanted to do in my own soul. I was side-stepping the issue by thinking that some good work would square me with God.

At this time my father died and much other trouble followed. I tried harder to preach, but the wabble was still in my nature, and instead of turning to God with all the trouble that came I turned to my own resources and business. I hated to admit that I had been shorn of my locks, but I saw I was not at a place of power with God. I shook myself as Samson of old, but before I could ever be square with God I knew there must be a great heart-reckoning. I knew pride must have an awful fall but the self-life shrank from such a reckoning.

Finally God found me, a believer, but a backslider, a hypocrite without backbone. I was walking on the streets of New York when God spoke to my heart in the same tender pleading way, as when I was a boy. I almost ran to my room and dropped on my knees beside the bed. I wanted Him. I uncovered my heart and went in for the awful reckoning. My confession ran out like water. I went to the very depths with Him. I first dealt with the past and all its sin and told Him that I could face it in His strength and make right my wrongs. When that was forgiven and settled, I asked Him for a clean heart and an obedient heart given over entirely to Him—where pride and self would not be on the throne, but He alone reign.

Three days and three nights the fight with self lasted. On the third morning I took the Bible and asked God to open up His Word to me. He banished my doubt and I saw Jesus. I came to know Him there as my sanctification. I also saw very plainly in His Word that He is the same yesterday and today and forever, and that He still can and does heal.

Then I walked out into the street and preached with the old boyhood freedom and joy. Christ seemed to stand up inside of me as my very life and wisdom and words. My heart fairly burned, as it does yet in preaching, with the joy of His presence. I came by His leading hand from place to place, through much prayer and waiting for His command. I preached at the Gospel Tabernacle of the Christian and Missionary Alliance in Pittsburg, going out from there to conventions and revival meetings at times, until the Lord led me to launch forth in a little wider field of evangelism. Later a call came to be pastor of the Moody Church in Chicago.

The years passed over, crowded full of experience and much travel and study. When I think of all that has been crowded into those years, I marvel at the mercy of God and His goodness to me in spirit, soul and body.

Kingdom Recruiting—A Sermon

BY PASTOR PAUL RADER, CHICAGO

Pastor of the Moody Tabernacle Church

"The Kingdom of Heaven is Like": These words fell from the lips of Jesus again and again: "The kingdom of heaven is like." Picture Him standing there in the little boat as it rocks quietly in the water, and before Him crowded right up to the water's edge a great multitude, listening intently to every sentence from His lips.

"The Kingdom of Heaven." These are surprising words. Is there then to be a kingdom heaven born, heaven bought and heaven sent? That is exactly what Jesus is saying, and furthermore He is showing by speaking to them in parables just how it is to come.

His words roll to them like tremendous breakers along the coast in a storm. Six times these words break on their ears—"The kingdom of heaven is like"—and each time accompanying the words comes a parable to explain the kingdom to those who have ears to hear. As the great waves on the beach break suddenly and then burst into foam and run up the sands, so this phrase "The kingdom of heaven is like" would break and then would foam forth the explaining parable. With each breaking wave the Kingdom program becomes clearer.

These waves are beating too against a stubborn world program of man. In the breast of the men before him is a program of the earth earthy, of the flesh fleshly, and of the devil devilish. There is there before Him in living, breathing men a kingdom of this world and He has come to start a kingdom of heaven. He is finally, when He has enrolled His subjects, to come back to this world and set up His Kingdom with all authority and power.

Yes! He will set up His Kingdom right here in this world; right here where the curse came, where Adam walked out of the Garden and because of sin started to work and earn his bread by the sweat of his brow; right here where Eve because of sin brought forth her first-born in pain and anguish; right here where because of the fall sin entered and the devil became the prince of this world, and Cain killed his brother Abel and went out from the presence of God marked with the sickening mark of a murdered. Yes, He will set up His Kingdom right here where passion has recked its awful toll of infamy, here where hearts have been broken, where-man has fought his brother, cheated his brother, lied about his brother, robbed his brother, where he has hated, envied, coveted, blasphemed God, laughed at His laws, poohpoohed His miracles, even denied His very existence, and tried to tear His blessed Book, the Bible, to pieces, and tried to choke the faith of babes and clog the minds of the young that would seek after Him. Yes, praise God, Christ is to set up His kingdom here where His rich holy Blood flowed from His side, here where He suffered, here where He rose again. Yes, it is here where the nations are warring for supremacy that He will take His throne and reign in righteousness.

This great stupendous event is in the future, and may be very, very close, but the part of the program now being carried out before the kingdom shall be ushered in is the recruiting of subjects. The Gospel is the good news, telling how whosoever will can become a subject of this Kingdom.

The belief of the kingdom of this world, presided over by the devil, is

that man in and of himself is abundantly sufficient, that his brain, his brawn, his wonder-working ingenuity, his will, can guide him safely through all the waves that roll against him, and men speak of this as the first law of nature, the great law of self-preservation. The outcome of all this is what they love to call natural religion, and of course in this religion man and man alone is the god. There, so-called culture and learning have led them away from idols of wood and stone, neither do they call the wind, the sun, or the moon by names to indicate them as gods, but they deify the reason of man. They worship the works of his hands in invention and art, in science and industry. They are pleased to refer to this as their second law of nature, which is the law of self-expression.

There is only one law of nature left and this they do not care to talk of, for it is an awful nightmare. This is the law of self-mastery. Hide your face now. Stop your ears. Close your eyes, and try not to think. The shock will be awful if you are a devotee of the god called man. He has lost all control over himself and must yield all his houses, all his land, all his power, all his pomp, all his hopes, all his plans, all his loves and labors to a strong enemy called death. He may drink of the best concoctions of his genius, he may hold with all his might with his wonderful will, to life, but death will take him. Man is not master of himself.

Jesus came to this world and from this little boat throws out the great life-giving promises of His kingdom. He had no subjects for His kingdom when He opened His eyes in that little manger cradle, for all men are the subjects of sin and death. There is not a one that is not a born and willing subject of the kingdom over which the devil is ruling; not a one who is not under the dominion of sin.

Hear what God has to say about this statement: "By one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned."

Again hear God's Word: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf; and our iniquities like the wind have taken us away." And still again God says: "We all like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." We see then that Jesus started without a subject and if He was to have subjects He must get them from the ranks of the devil, who in league with human nature and as prince of the world sits in the place of world power, and by his power of temptation holds the hearts of men captives to sin, the world, their flesh and himself.

Jesus then before He can have a kingdom must have subjects, and before He can have subjects He must set them free from their old leader and master and make them new creatures. This is the first task to which He directs Himself when John has baptized Him in Jordan, and God has baptized Him with the Holy Ghost. He goes immediately into the wilderness, and there after fasting until His flesh, in almost death, calls, cries for food, He meets the devil.

The battle is on. The devil offers all he has, even to the kingdom of this world lying in his power, if Christ will but fall down and worship him. All the devil's temptations and pleadings are in vain. Christ will have nothing to do with him. The battle is over. Christ is true to His Father and does His will.

Christ returns to announce that He is the victor, as the Scriptures prophesied He would be. Now He is ready to announce His program as God had written it down in His Word, and arises in a little church the

first Sunday and reads out of the Bible thus about Himself: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor, He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.* * And He closed the Book and sat down * * and He began to say unto them, This day is this Scripture fulfilled in your ears."

He has conquered the devil. He is to be the Deliverer. The prince of this world before whom every other living soul has had to bow and become a sinner has found One now who will have nothing to do with him. He is an active victor, going on to offer help to any that are bound by Satan, and are his subjects.

Jesus Christ stands there talking to the multitude from the little boat then as the conqueror of the devil. The Scriptures go farther and say that He was "manifested to destroy the works of the devil." So this, then, is the first battle Jesus Christ had entered on His campaign of conquering and before He finishes He is to destroy the works even of the devil; the very results of sin? Yes! The devil then I recognize as my enemy, but he has been defeated by Jesus Christ who comes lifting His victorious banner, asking all who would be free from sin to enlist, and become His subjects in this new Kingdom He is to bring in when He has gotten all His subjects from all lands.

The world with all its allurements and charms for sin, its amusements that take hold on hell, its fascinations that exalt man and the devil and forget God, all this, which is the world, is my enemy. It was all offered to Jesus but He turned it down flat. He has conquered the world, and offers instead of worldly joys a joy which He alone can give, but which the world cannot give and cannot take away. Jesus then raises His banner of joy and offers it as lasting and real, without a sting, and calls to men to leave the world and its pleasures and the devil that is running them and enlist under His banner of joy that will last forever. This world gave Him nothing, but He could be filled with the deepest kind of joy and peace without needing anything the world could give or the devil had to offer. Everlasting peace and joy is on the banner under which He asks subjects to enlist and this same blessed banner is to float over the palaces of His Kingdom forever.

At last the hour comes in the life of Jesus when He must go against the enemy called Death. Jesus has broken the power of sin by conquering all the devil's temptations and offering His conquering power to His subjects. But all mankind are under the power of death: the awful wages of sin. If Christ is to have subjects this bondage of death must be broken, and He must be able to offer life instead of death to those who come under His banner.

He has made His boasts and the devil and his subjects are made and planning to put Him out of the way. Their very anger of wrath and love of murder is to be the means in God's hands of letting Jesus get into death so He can conquer it. His very enemy the devil is pushing a program of hate that will cause men to kill Jesus, and by the devil's very efforts to destroy Him he is giving Him the great chance for which He has come into the world: namely, to die man's death and conquer death by rising victor over it. He is to be the Lamb of God that taketh away the sin of the world. The hour comes. They nail Him to the cross and in the dark, with God's face turned away from Him, He dies, taking the place of men with all their sin.

The wages of sin is death, and He takes all that wages for a whole race on Himself. He dies an accursed thing of sin, with God's face turned from Him as the curse. He pays the old debt that every subject whom He will afterward get owes, and the subject can come to Him with no old scores unpaid to his old master, sin.

Let us say, for example, that I wish to have a young fellow who is working hard for a certain firm come and work for me, but when I approach him on the subject he tells me that he is heavily in debt to the company. Before he can come to me those debts must be paid, and if I pay all his debts and tell him he can go free he is then in a position to work for me. Jesus by His death not only paid the debt of sin which His subjects owe, but He conquered death itself, and arose from the grave the living victor over it, and with this tremendous, staggering, offer of sharing His victory with any who would believe Him and become His subjects. He called for recruits. He has added life then to the list of victories on His banner, and offers to those who will become His subjects life instead of death. Praise God! "Death is swallowed up in victory," as the Scriptures say.

When Jesus consented to enter death for humanity and conquer it, He did not consult with His flesh. The flesh, the natural mind, draws back from death, but Jesus delivered up the flesh to the death of that shameful cross, and became victor over the flesh.

When the blessed feet of Jesus left the earth and with that resurrection body He made His victorious way back to the throne of God, He left behind Him a complete victory over the world, the flesh and the devil. This all may have who believe Him, they may have it here and now. He conquered death and Himself became the first-fruits of them who have slept the sleep of death, and when He comes again before long to get His subjects and usher in the Kingdom, He will give all His subjects (those who have left the devil's ranks and the ranks of the world) a glorious body like unto His own glorious body, and with Him here in this old world we will rule and reign, having gotten back all that Adam lost in Eden, and, oh, a thousandfold beside all that.

By His life, death and resurrection He has become King of kings and Lord of lords, and has a name far above every name, and there is coming a day soon when every knee shall bow to Him, even the devil and all his subjects. The world system as it is shall be done away. The curse shall be lifted from the ground and the living creatures below man. No more place of vice, or more graft and poverty and wrangle and hatred and suffering, and misrule, but righteousness and joy under His loving scepter.

But we who have taken Him as our Saviour and King and Conqueror are called into the highest of callings. We who have been sinners, servants of the devil, rebels before God, refusing to obey His voice, have come over now under His banners and are not only to be His subjects, but are to be His Bride. Think of the great grace and love in the heart of God that could plan such a glorious redemption that one who was a sinner and rebel could become the Queen with the King upon the throne of this wonderful, everlasting Kingdom. If this vision strikes your heart you will never think of life the same again. Everything around you will glow with a new meaning, and souls for whom Christ died will become dearer and more valuable than any treasure of earth. You will catch the call of His love to things which angels would love to have, and you will allow nothing that the world has to offer to keep you from the glories that are in Christ, and the majesty that shall be revealed in His Kingdom when He appears with ten thousand of His saints and sets up His rule

over all the earth. Yes, God and humanity are going to get together by and by, and the kingdoms of the earth shall become the kingdom of our wonderful Lord and Saviour Jesus Christ, and we shall be His Bride. Praise the Lord!

Jesus Christ has defeated all our enemies. Jesus Christ has returned to the throne of His Father, there to wait while men filled with the power of His Spirit carry the news of His victory around the world, and call upon men to forsake their sin and their service of the devil, and join Him and His Kingdom. By His wonderful life, He offers men a new life. By His wonderful victory He offers victory now. By His wonderful death and victory over death, He offers life forever to all who will take it, and He is now patiently waiting for men to believe Him and turn from darkness unto light.

When the last subject has given his heart to Jesus and the Bride of Christ is made up, then our blessed Saviour, "The Lord Himself, shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, so shall we ever be with the Lord." Thus shall all the believers be caught up and changed in a moment in the twinkling of an eye. Then will they be given their place in the Kingdom and return with Him to the earth clothed with power and great might to rule and reign with Him and put down the kingdom of satan and sin with all world powers under man rule. Yes, praise God, we will return.

Listen to God's Word:

"And I saw heaven open and behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness He does judge and make war. His eyes were as a flame of fire and on His head were many crowns, and He had a name written that no man knew, but He Himself, and He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses clothed in fine linen, white and clean, and out of His mouth goeth a sharp word, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture, and on His thigh a name written, King of kings and Lord of lords."

Standing in that little boat on the little lake Jesus did not seem a king but He is indeed King of kings and Lord of lords. From that little boat He announced what the Kingdom would be like while He was in glory and was calling through men by His Spirit for subjects. He plainly shows that while the invitation to participate in His glorious victories and to become one with Him in the coming Kingdom is extended to all, all will not come, and that of the many, many who do profess to come there will be a great number of pretenders who really do not break with the world and the devil and the flesh, but make a profession only. He shows that a large organization will come into being, which people can join, but that it will not be made up of real subjects of this coming kingdom but of some who are real subjects and many who are pretenders but who in fact are of the world, and have not stood against Satan in the power of Jesus' name and sought to do His will.

Out of the boat speaking to the multitude that day Jesus shows by the parable of the sower that the whole world will not be saved before He ushers in His Kingdom. He shows that some hear of His great offer but pay no attention to it. These are the stony ground sort. Some hear

it and start but they can't stand to be laughed at, and they stop. These are the shallow-soil quitters. Some start and get a good growth, but the world calls too loudly and they keep company with the same old gang, and they get choked, and you never hear any more about them but that "they started, but—." Some get busy and believe with all their heart and love Him and trust Him and expect Him to do all He promises, and stick true to Him and the interests of His Kingdom—these are the real subjects. He'll rule the Kingdom with these.

Then He lets another wave roll and break in parable form, saying "The kingdom of heaven is like a man who sowed wheat in his field, but while he slept his enemy sowed tares." Here He shows that while true Christianity will be in the world, while He is in the glory waiting for subjects, the enemy will start something that looks like Christianity and get folks to join it and it will all be under His name; the organization will be called a church and will act like a church, and yet it will be no more made up of His real subjects than tares can be wheat, though they may look alike to some folks. In this parable He asks a question: Shall the tares be pulled up? The answer is that they shall both grow along together until the harvest or the time when He gathers His subjects, then He'll catch up His own, but the bluffers, the hypocrites, or as the parable calls them, the tares, He will put in the fire. That doesn't sound like the world was going to get better and better, until it would all be good at the harvest time. No, sir, wheat is wheat and tares tares up to the harvest, and then the wheat gets the kingdom and the tares get the fire.

Next He says that the Kingdom of heaven, while He is in the glory waiting for subjects, is like a mustard seed planted in a field that, though it is small it somehow has a very peculiar growth and keeps it up; yes, a very unnatural growth until it becomes a tree so that the birds of the air lodge in its branches. Here He shows that the organization upon which men put His name will become very popular so that the demons of hell will roost around in it but it will not be sincere and true throughout. What better picture than this of a place called a church pulling off a show or an organization calling itself Christian giving a dance, could be found? They have the name and the gathering but they are not of the Kingdom. They seem to do big things but the big things are roosts for the devil and not for the One who conquered the world, and was not of the world.

Again He speaks of His buying a field because it has a hidden treasure. You remember God's great promises to the Jews and you must remember they are never forgotten. The Jews are scattered, yes, many of the tribes lost, but they are in this field called the world, and Christ has bought and paid for this world, and His own treasure the Jew is in it, and He will fulfill all His promises to him.

Yet again Christ speaks of the Kingdom of heaven as a goodly pearl for which a man sells all he has and buys it. Jesus gave up all He had for this believing crowd of His subjects, which He calls the ecclesia—the called out one—the Church. This is His Bride. Through them He is speaking to the world today. They have not all been gathered in yet, but when the last one has said yes to Him and come under His banner, that long expected shout will fill the heavens and the voice of the archangel and the trump of God shall sound, and we will be with our King, and sit down to the bridal supper. The Kingdom will have come.

Think of all that He offers you! What have you done with this wonderful offer of life and a kingdom? Are you professing without possess-

ing? Have you come out openly for Jesus and cut a clean line between yourself and the world, or are you trying to play both sides? Have you sworn a fight in Jesus' name against the flesh, are you enjoying victory in Jesus. Line up now. If you are ashamed of Him before men He will be ashamed of you before His Father in heaven.

You must do something with Jesus—
Neutral you cannot be.
Some day your heart will be asking
"What will He do with me?"

Christian Work in Eastern Siberia

LETTERS FROM E. W. OLSON AND JOSEPH VINCE

Two Russian Baptists have recently opened up Christian missionary work in Eastern Siberia. They are working without stated support from any mission board but have been supplied with Bibles and tracts by Russian Christians in America and by the GOSPEL COMMITTEE for WAR PRISONERS.

Rev. Jesse W. Brooks, who was Chairman of the First General Conference for the Evangelization of Russia, held in Chicago in June, 1918, has recently sent us interesting letters received from these two workers who attended the Conference, who were the first to begin work in Siberia.

The Rev. E. W. Olson who is located near Vladivostock, writes: "All I heard about the hunger of the Russian people for the Gospel is true. On a missionary journey 200 miles west of Blagovestschensk, we say that the hunger for the Gospel is tremendous. The villages generally have a population of from 3,000 to 5,000, and before we would stop at our quarters the crowds would surround our house to obtain news. No paper, no telegraph, and no mail is to be found in these places. We preached the Gospel until our voices were gone, but still the people hung around us almost night and day seeking light. Hundreds confessed that they had received Jesus into their hearts.

"Never have I seen so much ignorance, dirt and poverty as in these villages. No place looked like a home, but more like a cattle barn. Once we were taken by the Japanese forces, another time we were caught by the Cossacks, who took us for spies; in one village the Bolshevik forces took three horses, nine cattle, and several thousand rubles. Were it not for the love of Christ which constrains us we could not stand the hardships. Nevertheless, we praise God for the opportunities we have of spreading the Gospel.

"The Baptists have about 400 small churches in Eastern Siberia divided in two Conferences; The far East from Vladivostock to Irkutsk, and the West from Irkutsk to Omsk. In this large territory there are about 30,000,000 people, but at present only seventeen preachers in both these conferences. The churches that I so far have visited are very weak and far away from the standard of the Bible: they lack organization, leaders, and resources, and cannot take care of themselves—much less do any missionary work.

"No literature whatever can be found here. A Bible cannot be bought in the whole of Siberia. Almost every day some one asks for a Bible, and we cannot give what they so much long for. Everything that is worth

while to read is very welcome, but especially New Testaments and Bibles.

"Last Sunday we organized our first Sunday-school after the American model. There were 65 in attendance, and we made 11 classes. There was great interest. It is the first experiment in that line. We shall try to organize such schools everywhere possible.

"I have been praying to God that He would give us a better place for worship. We had a little room in the outskirts of the city. Thanks be to Him, we have now a fine large Lutheran Church located in the center of the city where we shall soon begin to work."

Rev. Jacob J. Vince has also sent a letter, written late in the winter from Blagovestschensk, in which he says:

"I never can forget the feeling that came over me when my feet, after eight years absence, again touched Russian soil. My earnest prayer that morning was, 'O Lord, let me be a blessing to my poor Russian people that need the light of Heaven more than anything else.'

"The day after landing I had my first meeting with the little Baptist congregation which has existed there for one or two years. Now we have a Baptist congregation of about 150 members. Our meetings are overcrowded; sometimes 750 people are listening to the Gospel for hours and hours. Since last November, we have baptized 111 souls, and there are many others waiting.

"The Sunday-school also is progressing and we have now over 200 children and 12 teachers.

"In our Far East Conference there are about 2000 believers, scattered through 150 villages, towns and cities, but there are many hundred villages more which have never been touched with the Gospel. Our Conference covers three large provinces, beginning at the Baikal Lake and extending to the Sea of Japan. The whole population of this district is about 4,500,000, and in hundreds of the villages you cannot find a single Bible; yet the hunger for the Word of God is very great. I have organized a Board of Missionary Directors to carry the Gospel into every village, but we have only eighteen workers on the field, and it is impossible for them to reach all the people who are waiting. Send us at once a few hundred Bibles and New Testaments. The political and economic conditions are so bad that it is impossible for the people to pay much for Bibles because the current rate of the American dollar is too high. The Russian railroads are in unspeakably bad conditon, but the Bolsheviks here seem to be in good favor toward the spreading the Gospel." *

* Rev. Joseph Vince may be addressed at *Chinteyamy, Helampo, China.* Helampo is a Chinese city across the River Amoor and about a mile distant from Blagavestschensk.

A Post-War Missionary Conference

MANY new conditions at home and abroad have resulted from the world war, and many new problems have arisen in missionary work. The best study of these conditions and problems is in the recent volume prepared by the "Committee on the War and the Religious Outlook," entitled "The Missionary Outlook in the Light of the War." To view the whole present task, and to take counsel together for a forward movement the Presbyterian Board of Foreign Missions called together for a post-war conference the missionaries of the Church from all over the world. About 150 men and women, missionaries and officials, gathered at Princeton in daily session from June 19th to 27th, discussed the situation and problems in sessions and groups and formulated findings. They discussed each field, and the relative importance of the various forms of missionary work—evangelistic, medical, educational and social service. From most fields comes the insistent call for more adequate native leadership, so that there is a demand to strengthen allegiances which will develop Christian leaders. On these agencies we must depend for the self-propagating, self-governing and self-supporting Church of the future, so that heavy stress was laid upon the necessity for improving the work for women and girls, the future home-makers.

The need for higher standards in method was also emphasized. Old methods and policies, if inadequate, must be replaced by new and better ones in every line, whether in activities on the field or in the securing and training of candidates at home; in mission organization and in education, in the methods of preaching and teaching so as to evangelize and Christianize.

The relation between the Board at home and the missions on the field has always been a subject for debate, and while to the majority its mutual understanding develops sympathy, many believe it advisable to vest in the missions a greater degree of authority than has been theirs hitherto.

In order that advantage may be taken of the present opportunities the Conference insisted that more missionaries should be sent out, and that funds for carrying on their work should be increased. At the same time, it was recommended that in general existing work should be strengthened before new work is undertaken.

The Princeton Conference heartily favored cooperation with other missions in any way that will advance the cause of Christ, looking forward to union when practicable.

Hebrew Christians in Conference

The Sixth Annual Conference of the Hebrew Christian Alliance of America

BY REV. JOHN L. ZACKER, PHILADELPHIA, PA.

THE word "Conference" when defined comes to mean the calling together of representatives of various powers for the adjustment of difficulties and differences. The Hebrew Christian Alliance Conference refrains from doctrinal discussions or interfering with church tradition of form. Its mission is nothing more or less than a continuation of Apostolic Hebrew Christianity, thereby bearing witness to the Jew, the Gentile and the Church of God. Jewish followers of Jesus, the Messiah, representing no less than twenty-one denominations, now meet annually in America as one united body. The Sixth Conference met in the First Baptist Peddie Memorial Church, Newark, N. J., on Monday evening, May 31. The Rev. S. B. Rohold, Secretary-Treasurer and the Field Secretary, Rev. A. Lichtenstein, gave reports that were encouraging. Rev. E. Newman since the last Conference in Cleveland has located some prominent Hebrew Christians who were not known before. Among these are relatives of Justice Brandeis. Local branches of the Alliance have been organized and reorganized, struggling missions have been helped and literature distributed. For the coming year, Rev. H. L. Hellyer was elected to the presidency, Rev. A. Lichtenstein general secretary, Rev. Elias Newman, evangelist and Rev. Joseph R. Lewek, recording secretary and treasurer. Rev. A. I. Dushaw was elected as the Alliance representative to the Holy Land.

As a result of the Conference two evangelists are being sent to Palestine, two to Russia and the home field will be strengthened. The immediate establishment of a national headquarters is authorized, to be combined with a Bible Training School. "The Watchman" ceases to be a Yiddish supplement. Its size is to be doubled. Rev. S. B. Rohold was elected editor of the Alliance Quarterly. Immediately, through currency and pledges $6000 was raised. The European greetings from Rev. David Baron and Prof. H. Strack, D. D., were thoroughly appreciated and ordered to be printed in pamphlet form. Mrs. E. Herman's inspiring article on "The Hebrew Christians of the Ukraine" touched a tender chord of the Conference, and was also ordered to be printed in pamphlet form.

Thomas J. Scott of India

ONE of the most important branches of mission work is the training of the native ministry in the mission fields. A man especially successful in this work in North India was the Rev. Thomas Jefferson Scott of the Methodist Episcopal Church, who passed away last January after many years of active service. There are today hundreds of native pastors and evangelists, especially in Upper India who received their training under this efficient teacher. Thousands of others in India have heard the Word through them, and many have accepted Christ who otherwise would not have known Him.

Thomas Jefferson Scott arrived in India in 1863 and left it in 1904. It was only five years after the Indian mutiny when the new missionary and his young wife arrived to take up work in the fruitful provinces of Oudh and Rohilkhand. These cover about 44,000 square miles of territory, and carried at that time a population of seventeen million souls. The climate, population, language, religion, customs, flora and fauna are homogeneous.

In 1869, Mr. Scott was made presiding elder of the Bareilly District. In India this is no sinecure. Then, as now, the crying need was a trained ministry. As a rule, the few converts were from the illiterate, lower classes. Even today, when there are many schools and a second generation of converts, there are not enough efficient workers. To supply this need a theological seminary was opened at Bareilly in 1872, with an attendance of sixteen. In this institution Mr. Scott became almost immediately a tutor, and from 1879 onward until his retirement in 1904 was, for the most of the time, its principal and inspiration. The material given him to make over consisted of unlettered converts, just out of heathenism. As there were at first no suitable text books in the vernaculars, the teaching was mainly oral, all day long; and line upon line, through long, monotonous, hot months.

But the greatest work Dr. Scott did for the Church in India, outside of the theological school, was his effort in founding, and in helping to conduct, the India Sunday School Union.

Dr. Scott spent forty-one years in India—six at Budaon, four on the Bareilly District, and thirty-one in the theological school, and in the lecture field, and in writing books. He was, from beginning to end, the same strong, upright, studious, scholarly, aggressive, self-respecting man and missionary, and has imprinted the marks of his labors, character, and personality upon the Indian Church.

Woman's Foreign Mission Bulletin

EDITED BY MRS. WM. H. FARMER, MONTCLAIR, N. J.

THE EDITOR'S MESSAGE

Summer Conferences with all their inspiration and missionary information are being held in many places as already announced. At least two of them have missed the face and the voice of the one who for several years has been the Chairman. of Summer Schools and Conferences for the Federation. Mrs. Mary Clokey Porter of Pittsburgh has been translated to her heavenly Home. The June number of the *Woman's Missionary Magazine* of the United Presbyterian Church contains fourteen pages of appropriate tributes to Mrs. Porter. One of these is written by Mrs. Helen Barrett Montgomery who recently suffered from a broken arm in an accident at the Northern Baptist Convention in Buffalo. Mrs. Montgomery says of Mrs. Porter:

"Among the remarkable missionary leaders whom it has been my privilege to know, Mrs. Porter's name shines like a star. She had that combination, all too rare, of great spirituality and absorption in heavenly things, joined to remarkable executive ability. Wherever she was chairman of a great inter-denominational committee, you knew that the work would be done with outstanding thoroughness and success. She could secure co-operation from many women to a wonderful degree.

"Mrs. Porter went to her desk as regularly and faithfully as a bank teller stands at his window. She never spared herself drudgery. She never expected defeat. Steadily, quietly, with superb efficiency, she held to her tasks, and now God has summoned her into larger fields of service. On whom shall her mantle fall?"

BUSINESS WOMEN AND MISSIONS

The constantly increasing class of business women today brings to us in the churches an unusual opportunity for service—a service that is two fold. Business girls are so splendid in their independence, so keen in their perception of values and so generous in their support of worthy causes; yet they are often lonely because of their independence and the church that makes a real home for these girls does a valuable service. Though a few still forget that fully half of their members cannot come to the afternoon missionary or social meetings, yet most churches already realize the necessity for arranging for clubs and classes at such hours that make it possible for business girls to attend. This providing a meeting place and an opportunity for real fellowship may be returned a hundred fold by the service these women themselves render to others in their own community, country or foreign land.

The following plan, if carried out tactfully and prayerfully, may bring wonderful results. Let the church, or a group of churches, invite the business women and girls to a dinner or a party of some kind. Tell them they may have the use of the church (or part of it) one certain night each week; let them arrange to have an informal "family" meal together (to some girls who have no home the preparing of a meal and even washing dishes is a treat!); after a "jolly good time hour," a program may be given even while the girls are sewing or knitting or making hospital supplies.

One week the program may be devoted to Christian Citizenship and Current Events, one to the problems of the churches and community, one to world service. Dues of five dollars a year—or less according to the resources of the particular group—

NOTE—Deland, Florida, can be added to the list of Mission Study Schools with the dates January 23 to 30, 1921.

A two-cent stamp will bring from Miss M. H. Leavis, West Medford, Mass. the Annual Report of the Federation of Woman's Boards of Foreign Missions.

could enroll each girl in the Home and Foreign Missionary Societies of the Woman's Board of her church and pay the running expenses of the local club. An alert program committee will secure interesting speakers along various lines of activity: and both the leader and speakers must be alert, for, as the club members during the day are a part of a well organized machine and associating constantly with alert, quick-thinking minds, to appeal to them anyone must be able to state clearly her subject and concentrate upon it. A resourceful social and membership committee will make the business girls' club a source of real value in recreative and social fellowship to all the business girls of the community.

Some might prefer meeting in a private house, as this gives the home touch which so many business girls keenly miss. Patronesses from the women in the various churches or from the different societies in the one church may be asked to help in the arrangements for the meetings and to entertain in their homes occasionally.

The results which follow are numerous.

1. The business women come to feel that the church is a *home* where they meet congenial people in true Christian fellowship.

2. The business women are given opportunities of being informed and made conversant upon items concerning citizenship and current events.

3. The business women are actively connected with and personally supporting the Women's Missionary Societies of their churches and are kept informed of the needs of the home and foreign service.

4. The opportunity is given of doing something with their hands for other people in need.

We are told that the business women of our country did an inconceivable amount of Red Cross work, and they will be quick to respond to the call for the local poor, for dressing dolls for the little Chinese girls who never have seen a doll, for making scrap books for the hundreds of orphanages that are asking for them, or for making hospital supplies so everlastingly needed at home and abroad.

This form of organization will appeal to the business women because it is practical, it is unified, it is efficient, it is modern and it will give them a good time and make them a blessing to others. Such a movement among business women will certainly help in solving the industrial problems of the day and in making real the Kingdom of God.

Mrs. F. H. Clamp,
Albion, Michigan.

Mission Study for Business Women

One of the first efforts to make it possible for business women to share in the life of the church was made in the Episcopal church of Bangor, Maine. A member of the parish who was an enthusiastic leader in the church work noticed that Sunday after Sunday many women between the ages of 20 and 40 came regularly to church but that no one except the Rector seemed to know who they were. The Treasurer informed her that they were regular contributors to the support of the church and she determined to find some way to make them feel that they were wanted and needed in the work of the parish.

The following Sunday the Rector gave out notice that anyone who could not come to the afternoon meetings of the women's societies was invited to Mrs.— house to arrange for future meetings. Out of a church membership of 200—men, women, and children—50 women came that first night. There were seven nationalities represented and the ages ran from 20 to 60 with occupations varying all the way from servant girls to High School Principals, editors, and authors.

As a result a mission study class was organized and was successfully

conducted for ten years. Its success may have been due to the following reasons:

1. The women were made to feel that they were doing something for others, as indeed they were, not that something was being done for them.

2. The meetings were held in a private house which to a girl who is in an office all day, and perhaps a hall bedroom at night, means much.

3. The work was *apparently* not too organized so that there was not the feeling of a set program to be gotten through in a certain length of time.

In reality a great deal of work was accomplished:

A short time was given to current events, both secular and in the mission field. Each winter one country was studied or one phase of mission work.

3. Speakers from outside of the state came to address the class and keep them in closer touch with what was going on in the church at large. During Lent they worked for whatever field they were studying, sending off many barrels of clothing, besides paying a scholarship in one of the mission schools and helping on the salary of a woman missionary.

* * *

Another successful club that has sent hundreds of dollars to the foreign field and reached nearly a hundred business girls was started during the war in Battle Creek, Michigan. The young women were invited to come directly from business to the church each Monday in Lent. An inexpensive supper was prepared by the girls, different committees being appointed each week. After the happy informal "homey" meal the girls sewed on layettes for French babies while one read from the interesting book by Mrs. Lena Leonard Fisher "Under the Crescent and amid the Kraals." From this modest beginning came one of the strongest young woman's missionary societies in the Methodist Episcopal Church.

BUSINESS WOMEN AND THE CHURCH

Women who are in business today, regardless of whether they received their training in college or only through experience, are not the same as were their mothers and grandmothers. And because they are different other women are affected also. Their contrast in dress and physical and mental physique is no greater than are their ideas and tastes and habits along many lines.

In what way have the men and women of the church been recognizing and meeting these changes? Those who attended the missionary meetings thirty, forty, fifty years ago can probably recall the nature of the organization and of its meetings, and can compare those early meetings with the meetings today. Has the development in these societies watched women's development along other lines?

Because most churches give no opportunity for business women to take part in missionary or social work and because this group of women is undoubtedly growing in numbers and influence, it seems highly desirable that the church do something whereby the business women may have opportunity for definite service, and the church may benefit by this group's largely unused resources.

The missionary societies are the natural means for acquiring the interest of this group of young business women, but there is one unfortunate feature—the too frequent separation of the home and foreign work. In the early days no doubt this division was warranted, but now that so much is being said and done to break down lines of distinction between denominations, does it not seem unfortunate that we cannot all work together in bringing Christ to all the world without separating home and foreign, particularly since immigration has made the problem so complex that it is hard in some cities to differentiate the two. Why

should we pass on this chasm separating home and foreign work when the world war has made the dividing line more insignificant than ever?

There are some churches where the two societies have united efforts successfully. There is being tried out in one city a Girls' Civic League which includes homes for them at nominal prices and with very unusual arrangements for the care of the homes. There are in several cities Business Women's Councils of varying degrees of success. All these experiments might be investigated to determine what is proving most worth while, and from them might be worked out a larger plan reaching more people and meeting more needs in a more efficient way.

If then the women's missionary organizations of the church can see the need, they may come together and with united effort put on a program which shall include the business women in a work neither home nor foreign nor yet denominational; a work comprehending all, as we read in Christ's last words—"teach," "preach," "baptize," "heal," all the world." Why should we, who aim to follow Christ's teaching, split up into factions and work for one special group but not for another when He says "Go ye into all the world and preach the Gospel to every creature?"

ANSWERED PRAYER IN INDIA *

"The Mission's prestige among the caste people is growing rapidly. We stir up by our success a line of enemies. Nothing, however, seems to prevail against our advance. At Bheemavaram the Christians put in an application for some land. A big ryot had held it by encroachment and took it through three courts including the High-Court of Madras. Every time it came to the Christians. This is the setting for the real story. We had an unusually large meeting on Saturday afternoon, say 1500 people. All looked fine for a big evening meeting. A crowd came, sat down and listened to the first preacher. Then one by one about one-half quietly left. The others stayed and were interested. Only a few women remained. Most of the children left. I tried to think out the cause of unrest. There was no noise or talking back in the side lines. The air was heavy with mystery. We finished as usual, had a word with some we knew and then I started ahead with the lantern. A Christian lad whispered to me, "The big ryot had a large crowd waiting with big sticks and clubs and they intended to oppose our passage through the town street." Our preachers got the same word but they only made a little more noise. I turned the light on a little brighter, held the heavy clough cane a little tighter, made the Christian lads fall behind and on we went singing with spirit our victory song. On a turn in the road ahead I saw the armed crowd waiting. It was only a question of seconds now. No one but God could know what was going to happen. There was no such thing as turning back possible. We numbered about 25 people. They might have had a hundred. On we went. The crowd with the big clubs parted and let us through, giving us the middle of the road and plenty of it. They stood rooted, their feet refused to lift, their eyes were wide open with wonder. Their hands gripped loosely their clubs and remained useless and their tongues were silent as the grave. On and past we went like the children of Israel through the Red sea with a wall of danger on each side; but they did not come nigh unto us. The bold lions under the pay of the ryot became gentle lambs under the mighty hand of our God."

*(Read "Social Christianity in the Orient" by E. R. Clough to get the background for this remarkable incident of this spring. Try the effect of this four-minute anecdote in your prayer-meeting or woman's society.)

AWAKENING OF THE CHURCH OF CHINA

By Rev. F. W. S. O'Neill Fakumen, Manchuria

THE WHOLE of China is stirred as never before. The schools, the newspapers and the public assemblies are being aroused to patriotic fervor. Since China's refusal to sign the Peace Treaty at Paris, owing to the Allies' decision to hand the port of Tsingtao to Japan, a wide-spread agitation has been going on, especially among the young men and women.

For the first time, also, the Christian Church is expected to take a leading part in the affairs of the country. From being despised as of no account or even worse, suddenly the Christians of China find themselves in a position of prominence. No class has a keener love of country than the little groups of scattered Christians. To what the national feeling may grow, no one can foretell. But the opportunity, while fraught with danger for the Church of Christ, is also full of promise.

The Republic of China is the largest mission field in the world, but neither American missionaries, however zealous, nor American gold, however plentiful, can save China. Only Christ can accomplish this and the Chinese themselves must undertake their God-given task. The Conference of Christians, Chinese and foreigners from all parts of the country, which met at Shanghai last December has already risen to the occasion.

The Chinese delegates have carried forward their plan for a central committee, half Chinese and half foreign. The new Movement will present a *united* front. The non-Roman Churches will at last speak to the oldest nation with one voice, or, at least with more harmony than at any time since the Reformation. It is above all else, *missionary*. Within the last year, a Chinese Home Mission to Yunnan has aroused the deepest interest from end to end of the country. Instead of the five thousand dollars asked for, twice that amount was received. In Hongkong the seven denominations formed a union committee and raised two thousand dollars, bringing a spiritual uplift to the congregations themselves. Now a National Missionary Society is to be formed, which will include among other local organizations, the Yunnan Mission, the North Manchuria Home Mission and the Anglican Church Home Mission in Shensi. We were told of seventy-five Chinese girl students who wished to be missionaries. Changed times, indeed!

The "China for Christ Movement" is *spiritual*. One of the aims is to enable all of the four hundred thousand Christians in China to read the Bible. At present only one-half of these can read. The phonetic system, not long ago adopted by the Government, is being taken up in the churches with avidity. The supply of Phonetic Gospels can scarcely keep pace with the demand. Then, the example of General Feng has aroused the brightest hopes. This remarkable man, on becoming a Christian, proceeded to transform his camp of ten thousand soldiers. Already over one thousand of the soldiers have been baptized.

China is surely moving. The pressure of the times is driving the followers of Jesus in this land down to the roots of things. "How can we form a lasting nation?" is their constant thought. Patriotic societies are not enough. "My heart is burning within me," cried Dr. Cheng Ching-yi. "The thought of failure makes me shudder. Look at the Lord on high. Look at the opposing forces below. We can not back out. Now is the time for the campaign,—Christ for China and China for Christ.

NEWS FROM MANY LANDS

EUROPE

Presbyterian Union in Scotland

THE paramount question for debate this year in both the United Free Church Assembly and the Established Church of Scotland was the pending plan for union. A commission of the Church of Scotland has petitioned for the passage of an act which will free the Church from legislative control, and while nothing definite has been promised it is not expected that the same liberty which was recently granted to the Anglican Church will be denied to the Church of Scotland. If this freedom is secured the formal obstacles in the way of union with the United Free Church will have been removed.

A rather feeble minority in each Church has opposed such a union.

Revival in Sicily

AS AN outcome of the evangelistic spirit of two demobilized soldiers who were converted at the front through contact with Protestant soldiers and by reading the New Testament, a revival has begun in Adriano, near Palermo, Sicily. These two brothers announced their changed convictions as soon as they reached home and began immediately to preach. Many persons have already cast their lot with them.

NORTH AMERICA

Neglected Fields

MANY fields in America call for men to take Christ's message to those who need the spiritual life. One of these home mission fields is in the Ozark Mountains of Missouri. A letter from Rev. R. T. Fulton tells of a recent visit there.

"I am greatly impressed with the tremendous need and the opportunity to render a real service for our country if we had only enough men to reach out into these neglected places.

"In the Riverside Community the new chapel has changed the religious life of the neighborhood, and is a decided step toward the elevation of the people, both religiously and educationally. The Sunday-school will be a great inspiration.

"In the county west of Black River is a community where the only time the people have an opportunity to hear a Gospel message is when some passing minister stops for a day or two. The school house was well filled both evenings for our meetings, but only two or three professing Christians were in the audience. This neighborhood is shut in by the beautiful Ozark Hills on three sides, and Black River on the other.

"Missionary touring in this country includes fording streams, swimming rivers, cutting new roads and similar pioneer work."

Presbyterians in Conference

OVER one hundred and twenty-five Presbyterian missionaries under appointment to the foreign field and twelve missionary appointees of the Reformed Church in America met with some fifty missionaries on furlough for the annual conference at 156 Fifth avenue, New York, June 9th to 16th. The program included papers and addresses on the missionary aim and message, missionary administration, equipment, problems and life, calculated to bring as great help to the young recruits as the military training camps brought to the newly enlisted soldiers.

Of the new missionaries seven came from McCormick Theological Seminary, nine from Princeton, six from Moody Bible Institute, five from the Bible Teachers Training School. One came from Lane Seminary and one from Auburn, but *none* from Union.

A "Post-War" Missionary Conference was held for Presbyterian missionaries and officials in Princeton June 19th to 27th. This conference was attended by about two hundred workers and took up the intimate discussion of missionary problems and policies. The benefits of the meeting were so marked that it is hoped a similar gathering will be held each year.

The Cause of Delinquency

A CONFERENCE of representative Presbyterians from various sections of the country was held in June to consider delinquency and crime in the United States, and to plan definite steps for a remedy. Probation officers of several large cities reported a great increase of crime among so called respectable people. When asked a reason for this one probation officer said: "It is not so much the high cost of living as the cost of high living that is leading many young people from good homes into crime."

Jail Audience Decreased

OTTO H. NATER, superintendent of Bible distribution with headquarters in Indianapolis, is a Christian worker who may be pardoned for rejoicing over his decreasing audiences when it is understood that for some years he has held services in a jail. This falling off is due to prohibition. However, he reports forty conversions the past year among prisoners. About 800 Gospels and Testaments were given out.

Bible Society Record.

Baptist Society Transferred from Boston

IN CONFORMITY with the plan to centralize the work of the denomination, the American Baptist Foreign Mission Society has moved from Boston and established its headquarters in the former Holland House at 276 Fifth Avenue, where four floors have been leased by the Northern Baptists. There are now under one roof, the General Board of Promotion, The American Baptist Foreign Mission Society, The American Baptist Home Mission Society, the Ministers and Missionaries Benefit Board, Board of Education of New York State Convention, and the New York State Board of Promotion.

International Missionary Union

MORE than one hundred foreign missionaries of the United States and Canada, representing fourteen fields and many Protestant Mission Boards, attended the thirty-seventh annual meeting of the International Missionary Union, held June 9-13, at Clifton Springs, New York. The general topic under discussion was "Allied Strategy and World Conquest." Governments of countries from which Christian missionaries go out were petitioned by the Union to send only diplomatic representatives of high moral character. They also advocated steps to ensure the same religious freedom for foreign countries as is enjoyed in the United States and Great Britain. The American mandatory over Armenia, similar to that exercised in Cuba, was advocated.

Officers elected for 1920-21 are as follows: President, Dr. Stone; recording and editorial secretary, Dr. H. F. Laflamme; corresponding secretary, Mrs. Alice M. Williams, Oberlin, O.; treasurer, Rev. F. K. Sanders; chairman board of control, David McConaughy, New York City, and librarian, Dr. J. A. Sanders, Clifton Springs.

Nestorian Convention in America

THE first convention of the Nestorians, the Church of the Assyrians, was held in Chicago from May 20th to 23rd, Bishop Yawalaha of Amadia, who is on a visit to America, presided and important measures were adopted in regard to the relation of their church to other churches in America, especially the Protestant Episcopal Church, which

in many respects is similar to the ancient Nestorian Church.

Near the end of the convention word was received of the death of their Patriarch, Mar Shimun. The new Mar Shimun, who succeeds by hereditary right, is only fourteen years of age, so that the church will be under the regency of bishops for the present.

The Living Church.

Jews and Christians Confer

IT IS well to distinguish between Americanization and Christian missionary work among Jews and other foreigners in America. The failure to do this has naturally aroused not a little Jewish resentment. Representatives of the Federal Council of Churches, the Home Missions Council and the Central Conference of American Rabbis met recently in New York to discuss the difference between Christian effort and patriotism and to discredit the inference that Bolshevism is sponsored by the Jews. The following resolution was adopted by this Conference:

"*Resolved*: That we disclaim, and deplore, the use of the terms "Americanization" in any case where it is made to mean or to imply that there is no distinction between the words "Americanization" and "Christianization," or carries the implication that Jews, or people of other religions and other races, are not good Americans. No Church should use the term 'Americanization' as a cloak for proselyting to its distinctive religious views."

Christian work may properly include the effort to produce better citizens but Christian propaganda should not be disguised under the cloak of Americanization.

Medical Work for Indians

A NEW department of home mission effort is proposed in the decision to open medical work for the Indians who, like their Alaskan cousins, are greatly in need of medical attention. The Indians are extremely superstitious and believe in their own ignorant medicine men. Disease is therefore rife among the Navajos, especially tuberculosis and trachoma.

The Presbyterian Woman's Board of Home Missions has recently opened medical work at Ganado, Arizona, and at Indian Wells. Dr. Burke who is in charge at the latter place is cultivating contact with the people by his itinerating. Sometimes it is a case of rivalry between the medicine man and the Christian physician.

Japanese Student Organization

CHICAGO has a unique organization of forty Christian Japanese theological students, who hold services similar to church services every Sunday morning and evening. These meetings, held in the Y. M. C. A., consist of a song service and a distinctly spiritual address by an Evanston Seminary student, or by his assistant from the Moody Bible Institute. Prayer meetings are also held every Thursday evening, and street meetings frequently. These students are at all times watching for an opportunity to lead some of their countrymen to Christ. The entire forty are planning for Christian work in Japan.

Japanese Church in Oakland

WORK for Japanese in Oakland, Cal., was begun sixteen years ago, and two years later a Congregational Church was organized there, with Rev. S. Okubo as pastor and in two years became self-supporting. Their increasing numbers called for more room, and under the leadership of a new pastor, Rev. K. Nukaga, the church assumed the task of securing a new place of worship. The Japanese themselves gave $3000, and the Congregational Church Erection Board supplied a grant for the remainder needed. The dedication of the new building was held recently with five Japanese

and five American ministers participating. Four of the charter members have returned to Japan as influential Christian preachers, others are at work in different localities along the coast. Seventy-two active members remain at the parent church.

American—Japanese Relations

A GROUP of men representing Californian interests met with Japanese business men each morning for eight successive days last March to discuss ways of improving the relationship between the two countries.

A second group of eastern business men went to Japan in April for conference along similar lines. Japanese leaders are placing high hopes in the World Sunday School Convention in Tokyo in October as a means of dispelling international suspicion.

LATIN AMERICA

Miracles in Mexico

SOSTEN HUERTAS, a mountain villager of Northern Mexico, who can neither read nor write, may be said to have a real genius for business. Twenty years ago he bought from a wood carver a crude image of the crucified Christ, and afterward gave out the following ingenious account of how he came into possession of it. Looking for his oxen in the early morning in a dense forest, his amazed eyes beheld this figure of Christ resting on the stump of a Madrona tree. He removed it to his house, called the priest to bless it as a miraculous appearance and named it "The Christ of the Madrona."

Since then Huertas carries his image from place to place, and everywhere is followed by eager crowds of worshippers. On a cord hanging about the image are tiny silver arms, feet, hearts, indicating that the donor has been healed by the image in that particular part of his body. Silver mules, oxen and sheep are offered by grateful devotees who suppose they have had lost animals restored to them by the idol.

Neglected South America

THE greatest stretch of unevangelized territory in the world lies in the center of South America, including the interior of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia and Paraguay. An irregular territory some two thousand miles long and from five hundred to fifteen hundred miles in width, includes only two or three missionaries. In northern Brazil there are seven states, with populations ranging from that of Maine to that of New Jersey, with no foreign missionary.

Gospel Herald.

A Call from Peru

IN SOUTHERN Peru, high in the Andes and north of Lake Titicaca, is a region almost exclusively occupied by descendants of the ancient Incas. They are industrious, docile, but down trodden, poor and ignorant of the greatness of their forefathers. Those who have had the privilege of education have proved their worth, several having risen to high positions. The province of Azangaro, the center of this region, is the most densely populated district of Peru. The mission farm, conducted by the Evangelical Union of South America, so impressed the Indians of Azangaro that a group of them requested a teacher and missionary for their district. They stated that they believed the Christian teaching to be true, but that they needed to be taught how to live it, and offered to give their labor, the only resource they had, to establish work among their people.

Chile Striving Against Odds

ALTHOUGH Chile is suffering from an epidemic of beggars as a result of the world war and the consequent crippling of her industries, there has been a steady in-

crease in the number of church members, in volunteer workers, students for the ministry and in circulation of evangelical literature. Temperance is also steadily gaining ground. Representatives of many old Spanish families who own large wine industries have cooperated to prevent enforcement of prohibition laws, but the temperance forces feel that indiscriminate selling of liquor has been permanently checked.

Proposed Work for Paraguay

THE Disciples Church has assumed responsibility for the evangelization of Paraguay. This is called "The Barefoot Republic," not because of its poverty of natural resources but because of its defective moral and educational teaching. Paraguay statesmen are eager to remedy this lack, and welcome the proposed mission program. This program covering five years calls for two institutional centers, eight churches and eight out-stations, one high school, one agricultural school, one hospital, one orphanage and an industrial school,—all to be manned by fourteen Americans and thirty-two Paraguayans.

Learning Language from the Africans

NOT THE least difficulty in the missionary's language study in Africa is that of persuading the native to teach him. Money has no particular appeal when he has to work for it. The natives are not born teachers, and usually their mind dwells upon what they expect to buy with their wages, rather than upon thoroughness of effort. Often the teacher assumes a downcast air, and observes how tired he is, or how much more another missionary paid him. Every time the missionary in a chance conversation with a native, produces his note book to enter a new word, the African at once strikes a professional pose and demands pay for his services. Many of the Africans have some kind of impediment in their speech, which further increases the difficulty.

Drunkenness in the Sudan

THE British Government prohibits the sale of whiskey to the Sudanese, but there is much illegal traffic in a low grade of alcohol at exhorbitant prices. Much of this unlawful business is in the control of Greeks. A native drink called "marisa," made of corn, is more intoxicating than whiskey. One rarely finds a Sudanese that has not been brought up on "marisa." A mother only laughs when her child begins to reel with drunkenness, and the quantities they are able to consume is amazing. A Syrian physician who has practiced for eighteen years among the Sudanese says that gallons are consumed each day by one person. It follows that the race falls an easy prey to all manner of disease.

Moslem Favoritism in Nigeria

MR. W. J. W. ROOME, who recently traversed the whole of the Sudan from the Nile to Nigeria on behalf of the British and Foreign Bible Society, confirms the pro-Moslem bias of British officials, and declares that this policy is doing more than anything else to oppose Christianity in Equatorial Africa. He instances the case of the Sudanese battalions which are recruited from the pagan tribes, but have a Mohammedan official attached to each unit, while no Christian teaching is allowed. Every Government post in Anglo-Egyptian Sudan thus becomes a center of Mohammedan influence. Mr. Gilbert Dawson, Secretary of the Sudan United Mission, in a brief report, stated that there were indications that hindrances put in the way of pioneer work on the part of their missionaries by the Government would be removed. He reported many signs of promise in Nigeria, especially at Ibi, where the influence of a young Mohammedan teacher recently converted was producing a strong impression.

The Christian.

Sugar Industry in Nigeria

EFFORTS to encourage the native of West Africa to develop his land have been attended with success, as is instanced by the inauguration of a large sugar industry in northern Nigeria, under the direction of the Church Missionary Society. This enterprise has led to the formation of a cooperative association, the shares of which are held by African Christians. It has already been possible to supply good sugar to hundreds of Europeans and Africans, scattered in places 800 miles apart.

Mohammedanism in the Congo

MOSLEMS in the Congo Free State, says a writer in the *Congo News,* make no attempt to proselyte among the blacks because they think them incapable of learning and unworthy of being taught. Out of a population of over a thousand at Wayika not more than twenty go to the mosque to worship and it is doubtful if the Arab chants are intelligible to those who go. In the surrounding native towns there is no tendency toward Islam.

Finnish Mission Among Ovambos

FINNISH Protestants carry on mission work among five tribes of Ovamboland, on the frontier between Angola and Southwest Africa. The initial effort was very discouraging. After thirteen years the first five converts were baptized in 1883. Today there are about 3500 Christians there and between 1500 and 2000 scholars attend the mission schools, where they are taught Bible history, catechism, singing and mathematics. The mission also supports a hospital and dispensary.

What grew from a Tin Church

AN INTERESTING church is the local Congregational organization of Johannesburg, South Africa. Its organizer and pastor, Rev. Charles Phillips, went out to Africa as a representative of the London Missionary Society immediately on graduation from college. He had settled down to work in a country parish in Cape Colony when the discovery of gold in the Transvaal drew away from his neighborhod a group of ambitious young men. The minister equally ambitious, though with a passion much different from their gold hunger, determined to follow them. In the raw young mining camp of Johannesburg he gathered together twenty-six men who had not left their religion behind in the gold rush, and they built what was known in those days as "the little tin church." From that beginning has developed a wonder institutional work whose spiritual, social and educational adaptations now occupy a group of fifty buildings, including a complete "manual training and domestic science institute." The present membership of the church is 1,600. Mr. Phillips himself, it is said, does not regard his efforts as having by any means met the need of the field, and is planning additional expansion in several directions.

The Continent.

Mission Growth in Transvaal

AN IMPRESSIVE feature of Transvaal mission work is the large number of voluntary African workers. Two thousand seven hundred and fifty local preachers go out each week to minister to their own countrymen. This is four times the number of native workers in the year 1902. The total gifts for Christian educational work amounts to about $260,000 annually. Scriptures in some sixty languages are sold to Rand mine employees, and, as an illustration of the influence of this work, a church has been found 600 miles from Johannesburg that had been gathered together by one man converted at the mines.

Egyptian Women and Progress

AN ARABIC daily paper, *Valley of the Nile,* has an article on the

ceremony in commemoration of the death of Mustafa Kamel, founder of the political party known as "Nationalists," and reflecting the new attitude regarding women.

"No fewer than 200 women went on their pilgrimage to the tomb of Mustafa Kamel. They all stood beside the grave, proving that the Egyptian woman has acquired a new social and political position in society.

"The more the woman progresses in life, the more the community strides forward, subduing difficulties in the way of a more advanced life, and it is for this that we wish to raise the Egyptian to a higher level."

The Egyptian woman is groping for the place she longs to occupy. She will not find it by making pilgrimages to a dead patriot's tomb.

Cooperation in Egypt

A CONFERENCE of missionaries was held last November in Cairo, at which the Egypt General Mission, the American Mission (United Presbyterian) World's Sunday School Association, British and Foreign Bible Society, Nile Mission Press and the Church Missionary Society were represented. What is to be termed the Egyptian Inter-Mission Council was organized and a constitution adopted. The North Africa Mission, the Holland Mission, the American Bible Society and the Y. M. and Y. W. C. A. will also be entitled to membership. It is contemplated that in addition to serving as a general medium of reference for cooperating missions in matters of common interest the Council will provide a recognized medium between the missionary body in Egypt, the local government and missionary Boards in America and Europe.

Copts Study Islam

INTEREST is growing among Coptic students in the special course of instruction on Islam, given in the United Presbyterian Theological Seminary of Cairo. The Koran, the life of Mohammed, the teaching of the mystic Ghazali and Moslem belief in general are dealt with. This is an important influence in training the Copt to evangelize his Moslem fellow countrymen.

American Mission School Houses

AN ENGLISHMAN observes that:

"Wherever the Germans go, you find an arsenal; wherever the French go, you find a railroad; wherever the British go, you find a customs house; and wherever the Americans go, you find a schoolhouse."

Five hundred American schoolhouses are scattered between Constantinople and the Nile, and it is true that the American teacher is always accorded the right of way in the Near East. It is significant that the leading men and women of that territory are graduates of American schools. The Mohammedans are coming to realize that they have no form of education which will measure up to modern conditions. Their curriculum and methods have no connection with present day living, and aim to develop the memory rather than the intellect. However reluctant America may be to enter a political mandatory, she is bound to uphold the educational mandate already established.

INDIA

Indian Characteristics

THERE is a complete absence of secrecy about religious observance in India. Religion is the supreme interest, and one can almost never hold a ten minute conversation with an Indian without touching on something religious. There is neither ostentation nor shyness. One walks along the street with a Hindu and suddenly, without interruption to the conversation, his hands are lifted in supplication to the deity supposed to dwell in the temple he happens to be passing.

When "morning watch" is observed at a Christian students' camp there is no search for privacy for devotions. One student sits up in bed and reads his Bible, probably aloud; another prays aloud under a tree; or looking through an unshuttered window may be seen a man praying silently, with clasped hands. Each race has its own contribution to make to well rounded Christian character.

Reverence for Jesus Christ

THE reverence for Christ which is inculcated in mission schools and colleges is exemplified in a letter from a Hindu student from Ceylon, who has recently returned to his own land after three years spent in a mission college of India. He wrote:

"I have seen practical Christianity there, and I am grateful to God for all the opportunity. My relationship to the Lord Jesus has been made more and more strong. My theosophical studies made me approach the Christ's name with the greatest reverence. My theoretical belief has become practical. Though not a Christian in the narrow sense, I claim a devoted fellowship of the Lord Jesus. How much I am fit to call myself a follower of the Great Teacher I do not know. He has an abiding place in my heart."

C. M. S. Review.

New Children's Magazine

THE Mid-India Missionary Educational Union has undertaken the publication of a bi-monthly magazine called the *Deshody,* designed to furnish suitable reading matter for children returned from school to their villages. The need for such a paper is very real, and the initial number was eagerly received.

Indian Girls' Response to Education

THE social requirements for girls in Travancore make it difficult for them to undergo training as teachers. It is not easy for a girl to assume responsibility or acquire a power of discipline when good manners in India require her to hide behind every tree she passes as an evidence of modesty, and to weep openly at every untoward happening, from a death in the family to a blot on her examination paper.

Changes in the demeanor of young women in Buchanan Institution, Travancore, within the past ten years are very marked. Their dignity does not collapse when they have something to say, and they are able to behave with circumspection and tact in the presence of men. A girl of twenty will conduct a service in the school chapel with an audience of over two hundred, and sometimes she contributes an article on some missionary topic to a Malayan periodical. Much of this development is due to the encouragement with which the fathers, brothers and uncles look upon the new order.

A Challenge to God in India

A WRITER in *The Christian Patriot* of Madras relates an incident analogous to Elijah's conflict with the prophets of Baal. A temple ministrant in a famous Hindu temple challenged an Indian Christian by promising he would make his gods come down on the Christian if he would attend the temple worship. The challenge was accepted and a large assembly gathered to witness the scene, February 27.

The Christian was seated in a central place, facing the idols, while invocations and vows were offered, accompanied by tom toms and other demonstration. This continued from forenoon until evening, and as nothing resulted, the Christian proposed an extension of time. Finding his efforts in vain and greatly ashamed of his foolish boast, the temple ministrant exclaimed that he had been entirely deceived in such gods.

"The Untouchables" in Madras

THE Madras Government has recently published a note on the

depressed classes which reveals the depth of degradation of vast numbers of these people, and brings out clearly the great work being done among them by Christian missions.

In no less than six districts of Madras Presidency more than one person in five is forbidden to come within 64 feet of a higher caste. Public water supplies are forbidden in almost every village to castes which form one sixth of the population. Only two per cent of the total number of these people are in school. Various missionary societies have over 3500 schools for the Panchamas, with nearly 100,000 pupils, and not only have missions been the pioneers in educating these classes but by their resolute stand are creating a public sentiment for treating them as human beings.

Questions still open in the matter of educating the young Panchamas relate to the kind of training which is most practical, whether a purely academic training is possibly a mistake and vocational courses are of more value. A special committee of missionary societies will shortly tour all India to study this problem. The Christian Central Bank is financing many activities on behalf of Panchamas, local boards have opened more than 100 wells, and suitable land has been set aside for them in each district. Temperance teaching has been introduced by the Government, and finally a Commissioner of Labor has been appointed, whose duty will be the general amelioration of the depressed classes.

Secret Christians in Travancore

A WRITER in *The Christian Patriot* says that there is now an organization in a town of Travancore, composed of fifty or sixty Hindus and Mohammedans, who believe in Jesus Christ as Lord and Saviour. Among them are several Hindus occupying responsible positions in the Durbar. They meet for prayer and worship once each month and portions of the New Testament are read and expounded. In their meeting place is a cross, with candles in front of it and a mirror at the back. Offerings of flowers are made and at the close all partake of a sort of porridge, made of wheat, grapes and plantain.

The ideal of the group is to lead a Christ-like life.

Progress of Union in South India

THE Councils of the South India United Church have considered the proposals for union with the Anglican and the Mar Thoma Syrian Churches, with the result that six of the Councils approve of the Union; two approve of further negotiation and one desires union with the stipulation that the form of government be left to the united Church after it has become independent. This vote empowers the executive committee to proceed with plans.

SIAM

Too large a field

CHIENGRUNG Station of the Presbyterian Board has a field to cover as large as New Jersey and Delaware, with a large part of Rhode Island; and when to that is added the Tai Nua people the territory is greater than all of Holland. The population of this section is between 500,000 and 600,000 people, of whom about 400,000 are the Tai. There are no cities in this part of Siam, and few large towns. This makes itineration a tremendous task, for there are 3,000 villages to be visited regularly each year, but although the Board has this year the largest number it has ever had, only three are assigned to Siam, for the needs are still greater elsewhere.

Street Preaching in Singapore

EVANGELISTIC services in the Chinese quarter of Singapore are conducted by Rev. F. H. Sullivan, of the Anglo-Chinese School connected with the American Methodist Mission. He is assisted by a dozen or more Christian students from the

school and a number of Bible women. This band of workers first meets at the school for a brief prayer meeting, asking guidance in the message and preparation of the hearts of the people. Then they set out in motor wagon, with harmonium, drum, and banners with Gospel texts. The audience drinks in every word of the preaching, and there are no interruptions, such as one would meet in an American or European slum. After the service, Gospels are sold for one cent, and there is always a rush to buy.

Union Medical College

THE China Medical Board is spending upward of five million dollars on land, building and equipment for the new Union Medical College and hospitals, which it is hoped will be completed next year, and will probably be one of the most adequately equipped medical schools in the world. Great care is being exercised in the selection of the faculty to ensure its Christian character, and make the institution "a distinct contribution to missionary endeavor."

New Center in China

THE ideal conditions for successful missionary work are sympathetic cooperation on the part of Christian forces, cordial receptiveness on the part of the people and an adequate staff of workers. All this is true of Hopei, the new modern city laid out by Yuan Shih Kai. The first Christian Church in Hopei was organized in the autumn of 1918; it now has twenty-five members and in time will have a building. Four families with two additional women missionaries of the American Board are at work there.

Chinese Women Combat Concubinage

THE Chinese Women's Patriotic Association of Tientsin has taken up the fight against concubinage by announcing that this class is not eligible for membership. It is said that this is the first concrete action against the system, and inasmuch as concubines are, as a rule, liberal in their support of charitable enterprises, it is a courageous move. It demonstrates the sound reasoning power of modern Chinese women, as well as their readiness to speak out vigorously on public questions.

It is estimated that ninety-nine out of every one hundred women in China are not free. The Association believes that there is small possibility of securing the passage of laws against concubinage, since the majority of high officials themselves support concubines. The first step, therefore, is to create a sentiment against it, and the Association is sending out eighty or ninety women to speak on the subject, and are counting on the cooperation of Chinese women in other parts of the country.

The Gospel by Boat

MISS FLORENCE DREW, whose work in connection with the South China Boat Mission has been exceedingly fruitful, writes on March 29:

"Two weeks ago we reached the high water mark in our services. There were over 100 at the regular morning service. Following this four were baptized, two women, one man and one boy—all of whom I feel have true faith in Christ. At the communion service which followed the baptism there were 37 present, the largest number we have ever had at a communion service. We will soon have to have a larger boat. At morning prayers there are so many come in that we are almost crowded out of our sitting room, and on Thursday nights, at the regular Bible study and prayer meeting, we are completely crowded out."

Twenty-Five Years of the Y. M. C. A.

Y. M. C. A. work in China was begun twenty-five years ago, an event which was celebrated last spring at Tientsin. Today there are

in China thirty city Associations and one hundred and seventy student Associations. Fifty delegates came a distance of more than 2000 miles to attend the convention, and two representatives from Chengtu were thirty days on the way.

The present membership of the Chinese Y. M. C. A. is 46,530. It has the backing of all classes, from the coolie returned from the war to the highest official of the nation. Moreover, its dominant note is evangelism and it maintains close relation to the Church. Nearly 13,000 voluntary enrolments in Bible classes were reported last year.

JAPAN—CHOSEN

Laymen Assume Task

A LAYMEN'S mass meeting was held in Kyoto in April at which representatives from many churches were present. The purpose of the meeting was to stir up more interest in evangelistic work, and to discuss ways of enlisting those who have become more or less indifferent. A deep sense of responsibility resting upon the Japanese church in present conditions was manifest, and a determination was expressed to make the most of the opportunity.

It was decided to undertake two definite tasks, first, to concentrate effort for the next three years upon churches in important cities with the idea of bringing them to the point of self-support, as it was recognized that until this can be accomplished the influence of the Church on Society is greatly limited; and second, to try to persuade each congregation to double everything in their statistics.

A committee was chosen, subscriptions were taken and over 300 yen were realized on the spot.

Woman's Evangelistic School

THE Kobe Woman's Evangelistic School has an average attendance of twenty, three of the students being Koreans. The School has furnished teachers for seven Sunday-schools, in addition to maintaining its own Sunday-schools at Hyogo, Ode, Shioya and Tarumi. The five women who graduated last year began their work in September in places as widely separated as Hokkaido and Nagasaki. The present highest class spent the required five months in field work so successfully that all have been sought for permanent service in the churches to which they were sent. About half the students are self-supporting.

A Mission at the Fukuoka Exposition

AN EXPOSITION of electrical machinery and appliances was held at Fukuoka, March 20 to May 10. The churches of Fukuoka, assisted by missionaries from other parts of Kyushu, united in union evangelistic work on the Exposition grounds, each church being responsible for a definite number of days. The authorities granted a suitable location, on which a temporary chapel was built, attractive in appearance. Tea was served throughout the day, and every hospitality shown to those who came. This occasion offered excellent opportunity for publicity not only through the services which were in progress about five hours each day, but through the thousands of tracts distributed.

Education by Pictures

THE motion picture offers the social and religious worker in Japan both a challenge and an opportunity. On one hand it tends to develop a newspaper headline type of thinking, and cultivates an emotional excess which is apt to be a liability. On the other hand the possibility of stimulating social reform sentiment is sufficiently encouraging to make the experiment worth a trial. A company for the production of the best educational and philanthropic films has been formed in Tokyo, and shows a willingness to take suggestions from missionaries and others working for social uplift. Cooperation between

the missionaries and local picture managers opens up a field of work for improving international relationships, fighting the liquor traffic, improving industrial conditions and above all, leading people to accept the message of Christianity.

The Bible in Korean Schools

IN VIEW of the fact that the Japanese Government has been placing increasing obstacles in the way of religious teaching being given in the Mission schools, we are glad to read in a letter received from Dr. Avison of the Severance Union Medical College in Seoul; "We have been cheered lately by new regulations which permit the teaching of the Bible and the holding of religious exercises in private schools. Severance and the Chosen Korean Christian College have secured the right to give instruction in any language desired—Korean, Japanese, and English."

ISLANDS OF THE SEA

Twenty Years in the Philippines

A SUMMARY of the first twenty years of Presbyterian work in the Philippines contains some interesting facts. Up to the time the United States came into possession of the islands no Protestant missionary work had ever been successful among the fanatical Filipinos. Any venturesome person who offered a Bible to a native risked his life. But with the protectorate of America came religious freedom, and at the end of the first six years, stations had been established in seven provinces, and the gospel message was being carried, not so much by missionaries as by Filipinos themselves. The latest project is a united church for the Philippines. To this end a committee was formed six years ago, and a plan of federation was laid out. But the Filipinos are not yet united either in politics or religion, and independent movements have been many. It is hoped that within a few years this factional spirit will have disappeared.

Successful Work in Philippines

GUIHULNGAN is an outpost of the Dumaguete station, of the Presbyterian Board, and has the strongest church of this province of the Philippines. Work was begun there ten or twelve years ago and since then 1324 adults have been baptised. The field is divided into twelve districts, in each of which a Sunday-school is organized, the whole territory comprising over 30,000 people.

Dr. Pedley in Micronesia

IN VIEW of the fact that Japan has taken over from Germany the Carolina and Marshall Islands the American Board appointed Dr. Pedley, secretary of the Japan Mission, to visit these islands and report. Dr. Pedley writes his first impressions as follows:

"We are in the heart of an immense lagoon of fifty odd islands surrounded by a white coral reef more than one hundred miles in circumference. In the whole lagoon are about 10,000 natives, twenty-seven Protestant churches, and say 3,000 Christians. These will all be under the superintendence of Mr. Yamaguchi, who came here three weeks ago, and Mr. Terui who is expected in another month. They will certainly have their hands full, but the Government gives them facilities in getting about the islands so that they can do much. Admiral Nozaki assured me that he would do everything he could to further Christian interests here, recognizing that the present peaceable condition of the islands—both Caroline and Marshall—was due in very large measure to the efforts of the American missionaries. In the afternoon, we walked two miles to the biggest native church, where in half an hour, at the call of a real New England bell, more than one hundred natives came out of the woods, the women bedecked in all the colors of the rainbow, and the men more soberly arrayed in anything from undershirt

and trousers to a costume supplemented by collar, necktie, bright head combs, well greased locks, etc. A choir of thirty men and women gave us beautiful music in three parts, soprano, alto and bass. The natives seem very docile and well mannered, and Mr. Nozaki's band has in the present Christian constituency, a nucleus for doing a great work."

OBITUARY NOTE

Mrs. Shepard of Aintab

MRS. FREDERICK DOUGLAS Shepard of Aintab, daughter of Claudius Buchanan Andrews, died on June 4th in Orange, New Jersey. Mrs. Shepard was born in Hawaii in 1856, and served as a missionary under the American Board in Turkey from 1882 until 1918, when she returned to America. Dr. Shepard died in 1915.

In 1889, after the Armenian massacres and famine, Mrs. Shepard organized extensive lace industries for the relief of Armenian women and girls in Aintab, Oorfa and elsewhere. The proceeds of this work went to establish schools. Mrs. Shepard was also instrumental in introducing Sunday-schools into the Gregorian Church.

William Foulke of New York

WILLIAM FOULKE, Treasurer of the American Bible Society, for thirty-four years the treasurer of the Washington Square Home for Friendless Girls and trustee of the Society for the relief of the destitute blind, died at New Rochelle, July 1. He was seventy-three years old.

Dr. C. K. Harrington of Japan

ON MAY 13, at Albany, New York, Dr. Charles Kendall Harrington died, after an illness of some months. He had been a missionary to Japan since 1886, devoting his best effort to teaching Old Testament in the Japan Baptist Theological Seminary. During the summer seasons he conducted evangelistic work in the mountain province of Shinshiu. He was one of four missionaries selected to cooperate with Japanese scholars in revising the Japanese New Testament. In addition to the volume "Captain Bickel of the Inland Sea" he published several volumes of verse. In Japanese also his literary output was of a high order.

Rev. W. A. Reimert of China

REV. W. A. REIMERT, a missionary of the Reformed Church in U. S., was killed on June 13 in an attack on the Mission in Yochow, China, by Chinese troops, in their retreat from Changsha, which had been occupied by troops of the Southern Chinese Republic. Strong representations to the Chinese Government have been made by the American Legation at Peking as a result of the tragedy.

Mr. Reimert went to the field in China in 1902. At the time of his death he was acting President of Huping College at Yochow.

Miss Collins of Dakota

REV. MARY C. COLLINS, for thirty-five years a missionary among the Indians of Dakota, died at Keokuk, Iowa, on May 25. From 1875 to 1884 she worked among the Sioux Indians and then went to the unoccupied field of Sitting Bull's people. For several years she lived entirely alone, traveling by team over large areas. She lived to see savage Indians become active church members, with small farms and happy homes. In 1910 she was compelled to give up active work, but until last year, gave her time largely to speaking in behalf of the Indians.

China of the Chinese. By E. T. C. Werner. Illustrated, Pp. xv, 309. New York. Charles Scribner's Sons. $3. 1920.

The author's previous work on China, "Descriptive Sociology—Chinese," is the basis of this summary. That was an unwieldly tome, larger than an atlas and part of it arranged in parallel columns for quick reference; this is usable and a joy to peruse. For many years Mr. Werner read omnivorously and made more than 10,000 excerpts from Chinese and Occidental sources. Not one volume in thousands has had as much research put into it as these two have had spent upon them.

Possibly the average reader would be repelled by the technical table of contents—environment and characters, summary of political history, domestic institutions, ceremonial institutions, political institutions, ecclesiastical institutions, sentiments, ideas, language, and products—but if he turns to any one of these chapters and reads a few pages he will be a convert to such a scientific method of presentation. Especially valuable is the plan of presenting information chronologically, so that a given subject can be studied from the beginning of Chinese history down to the twentieth century.

Having mastered his subject, Mr. Werner is entitled to positive views as to various matters in which his opinions vary somewhat from the traditional ones. For example, his criticism of the tent roof theory of Chinese architecture is interesting. So also his argument as to the original meaning of the Chinese character for heaven and its bearing upon religious belief is fresh and instructive. The chronological development of Chinese ceremonial observances casts a flood of light upon the formal life of China as he sets it forth, and condemns the ordinary writer who finds a custom obtaining in remote history and proclaims to the world that such is custom today in China.

Of Missions and Christianity, the author has little to say—some two pages in all. He doubts whether the Christian faith can ever predominate, if its votaries hold to their present views as to ancestor-worship, which he deems inseparable from Chinese life, at least for a long time to come. He writes: "The probability is that ancestor-worship will remain the religion of China until, by gradual evolution, it merges, as it has largely done in Japan, into agnosticism, and perhaps all the more rapidly owing to the absence, here as there, of a dominating priesthood . . . Confucius, hitherto worshipped, has not been deified, though it is now proposed to make him a god; and if China decides to adopt a specific national religion, he will probably be *the* god of China. Worship of an extreme kind has long been paid to the spirit of the great sage, and these ceremonies were performed without any lack of elaboration by the late President, and at the same time by all the representative officials in the provinces."

This volume ought to be obtained by all missionary candidates going to China; and for persons who remain at home and have any interest in that Republic, it should be secured as a reference book, for which its full index and distinct topical headings and paragraph insets admirably adapt it. Scholars will still use the author's major work, but this is the best volume in print of its class.

China Mission Year Book 1919. Edited by Rev. E. C. Lobenstine and Rev. A. L. Warnshuis. 12 mo. 398 pp. The China Continuation Committee, Shanghai, 1920. Missionary Headquarters, 25 Madison Ave., New York City.

Every volume of the China Mission

Year Book is packed with information. These are memorable days in China and one needs an interpreter to understand the progress of events. Civil strife still separates the North and the South; the Shantung award has increased the friction with Japan and has stirred up the student and business classes in all parts of China; the Peking government is weak; the educational policy is still in process of formation; the philanthropic and Christian movements have aroused many Chinese to higher standards. The opportunity is great and the problems are many.

This volume of the year book begins with surveys of the general situation in China from foreign and Chinese writers. Then follow chapters on the Churches and Missions. Part III to VI is devoted to evangelism, education, philanthropic work, and literature. Part VII takes up many interesting subjects, such as Chinese religious work among Moslems, etc. The Survey, obituaries and appendices complete the volume. It is invaluable for reference.

The Missionary Outlook in the Light of the War. Edited by the Committee on the War and the Religious Outlook. Dr. Wm. Adams Brown, Chairman. 8 vo. 329 pp. $2.00. Association Press, New York. 1920.

Many wise and far seeing minds have been brought together in the preparation of this volume which follows one on "Religion Among American Men." Even to read the table of contents is to have one's appetite stimulated and to be stirred with a conviction that now is a time of crisis and opportunity. The effect of the war is described on non-Christian religions, on oriental women, on Christian missions in India, China, Japan, Korea, Africa, Moslem lands and Latin America. These topics are the subject of papers by such men and women as Dr. Robert E. Hume, Mrs. Henry W. Peabody, Dr. John E. Williams, Galen M. Fisher, James S. Gale, James D. Taylor, Duncan B. Macdonald. Samuel M. Zwemer and S. G. Inman. The field is well covered.

Then comes a series of papers on missionary principles and policies in the light of the war. They show the far reaching effect of the conflict and the need for readjustment to meet new conditions. The synopsis of the contents gives a wonderfully clear idea of the substance of each section.

Dr. Speer, in his introduction, calls attention to the missionary movement as an instrumentality of peace, righteousness and good will in the world. At the same time Christian teaching is revolutionary in its influence on non-Christian peoples. "Whatever you may be told to the contrary," said Sir Bartle Frere, formerly Governor of Bombay, "the teaching of Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social and political, which for extent and rapidity of effect are far more extraordinary than anything that you or your fathers have witnessed in modern Europe." Dr. Speer says in conclusion: "In Christ alone today is the power of saving men and of redeeming society. To give Him to the world is to do the work the world needs more than it needs anything else. . . . There is one Gospel only, the Gospel of Jesus Christ as the one Saviour and Lord of mankind. But there is a new demonstration of humanity's need of this Gospel and of the adequacy of the Gospel to meet that need."

The Influence of Animism on Islam. By Samuel M. Zwemer. 12 mo. 246 pp. $2.00. The Macmillan Co. 1920.

If any are ignorant of the real sources and character of Islam or are inclined to believe that the religion of Mohammed is a fair substitute for Christianity, they will be disillusioned and informed by these illuminating lectures. Dr. Zwemer, the well known missionary to Moslems and one of the world's best authorities on the subject, has given us a well balanced study of superstition and spiritism as it is seen in

theory and practice in Moslem lands. He shows how Islam sprang up in pagan soil and in place of uprooting and displacing old pagan superstitions, merely adopted and adapted them. Women and children especially live in terror of evil spirits. The superstitions are interesting, but many are degrading and develop a religion of fear of death rather than one of truth and life and love. Animism is the foundation of the use of the rosary and the Koran, the reverence for the Kaaba, and faith in charms, as well as of the belief in the jinn, magic, sorcery, exorcism. Followers of Mohammed are groping in darkness, and no candid and intelligent reader of this volume can doubt their need for the Light of the World, Jesus Christ.

The Three Hour Sermon. By Paul Kanamori. 12 mo. 140 pp. $1.25. Fleming H. Revell Co. New York, 1920.

This is the Christian Message concerning God, sin and salvation, as interpreted by a Japanese Christian evangelist, who has preached to 300,000 people. The result is 48,000 professed conversions. Now Mr. Kanamori, whose remarkable life story was told in our July number, hopes to reach 3,000,000 of his fellow countrymen by distributing this sermon among them at 5 cents a copy (the price in Japanese).

This volume was prepared in a unique way which should insure its value, not only to Japanese inquirers but to Christians of all lands. During its preparation Mr. Kanamori rose every morning at 4, spent two hours in prayer, then six hours in writing the manuscript, before breaking his fast. After the book was completed he read it to his nine year old boy and anything the lad could not understand was rewritten more simply and directly.

What a great example for modern preachers! Read it.

Sadhu Sundar Singh. By Mrs. Arthur Parker. 12 mo. 144 pp. $1.25. Fleming H. Revell Co., 1920.

The life of this Christian Sadhu has already been described in our July number. It is a remarkable story and the Sadhu is a remarkable man. He is Christlike in spirit, in poise, in dress, in habits of life, in service and in his message. Many of his experiences also remind one strongly of the experiences of his Master on earth. Sadhu Sundar Singh has suffered for his faith, but he has not sought to make others suffer for persecuting him. When asked if he has followers in his apostolic mode of living and working, he says: "No, I have no followers; I myself am a follower." Some of the Sadhus escapes are miraculous. His messages are full of truth and of beautiful parables. The volume is worth reading, even though some may wonder if Oriental coloring may not account for the way some experiences are described.

The New Social Order: Principles and Programs. By Harry F. Ward. Pages ix, 384. New York: The Macmillan Company. $2.50. 1919.

For years and especially since he began his productive work as professor in Boston University School of Theology, and recently at Union Theological Seminary, Dr. Ward has been a careful observer of sociological conditions as affected by trends of thought, rational and erratic. After describing the social order of recent years, he gives a thoughtful exposition of its five underlying principles, namely, equality, universal service, efficiency, the supremacy of personality and solidarity. Of these the third and fourth are very critical and productive of problems. *Efficiency* is the slogan of economic prosperity and the doom of social development, unless there is a common agreement as to the real end of society and a common effort to secure it. *Personality* is certain to suffer from efficiency unless the proper limits of social institutions and democratic ideas are carefully guarded. It is necessary for the Church and education to show the

safe way. Dr. Ward holds that the Hebrew law, the prophets and Jesus aimed to develop a community in which human rights were set above property rights and property was made subordinate to the development of personality. It is a true conception of the relation of property to personality that is sorely needed to-day. The problem of *solidarity*, too, is most important, especially in a land like America. Before the ideal of Jesus is realized and all classes are "one even as We are one," the spirit of economic aggression that is tearing classes apart must be exorcised.

Part II is devoted to an exposition of some of the recent programs for the new order. The British labor party, the Soviet Republic of Russia and the League of Nations are successively and luminously discussed, after which some movements in the United States are considered. These latter movements have especial interest for those who fear the Socialist Party and its various schisms. The chapter following, upon the Churches and their Social Creed in various forms, should be studied by every minister who cares to be intelligent as to existing conditions and obligations.

The closing section of the book deals with the trend of progress. The author believes that whatever form the new order may take, its vital breath is the spirit of sacrifice even unto death. He believes that this spirit is stirring in the world to-day, and that if it can be kept alive and turned to the larger ends of world-wide good, it will usher in a new era of advancement. Whether the new order desired by the multitudes will now appear depends upon whether those masses have sufficient capacity for sacrifice to send new life through the exhausted veins of humanity. Any person who has gray matter to use in reading will be richly rewarded by a careful study of this volume; those who do not relish abstract argument, combined with facts threatening the world of our time, would better not attempt to read it at all.

B.

The Life of General William Booth. By Harold Begbie. 2 vol. 8 vo. $10.50. The Macmillan Co. 1920.

Several lives of the founder of the Salvation Army have been written. This is the most literary in style and most complete in material, if not the best balanced estimate of the man and his work. Mr. Begbie is a novelist and a chronicler who has written much about the Salvation Army work, including "Twice Born Men" and other volumes. He has given us many thrilling stories of conversion and in the life of General Booth records a multitude of stirring incidents. The Courtship of Catherine Mumford is unique and the letters she wrote to the young Wesleyan minister show the strength of her character and the high quality of her mind. She was a balance wheel and an inspiration to her more "temperamental" husband. Perhaps the greatest criticism we have of this biography is that Mr. Begbie makes his own philosophy too prominent. He apologizes for some of the General's strict beliefs and practices, and obliges the reader to look through the author's eyes to understand the man and his times, rather than permitting the events and the man to speak for themselves.

The narrative and historical records contain many remarkable incidents and notable facts that show the fine Christian character of the General and his noble wife, and the wonderful work that has been accomplished through the Salvation Army in many lands.

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Missionary Personals

Rev. Samuel M. Zwemer, D. D., sailed for Cairo, Egypt on July 8. On the way he will visit England and speak at the Keswick Conference. His address is % The American Mission, Cairo, Egypt.

* * *

Frank L. Brown, American Secretary of the World's Sunday School Association, has received the degree of LL. D. from Albany College, Oregon, "in recognition of his statesmanship in affairs of the Kingdom of God, and his leadership in international friendship between the United States and Japan."

* * *

Rev. A. W. Bailey of the South Africa General Mission and ten new missionaries have sailed for Portuguese East Africa to establish mission stations in Angola as a memorial to the late Andrew Murray.

* * *

Dr. Ruben Saillens, well known French pastor, has conducted evangelistic services in Belgium and a six weeks' evangelistic campaign in Algeria during the present year.

* * *

Dr. Francis E. Clark, who is visiting Christian Endeavor centers in Europe reports that he has attended national C. E. Conventions in the new kingdoms of the Serbs, Croats and Slovenes, and has everywhere met with cordial sympathy.

* * *

Rev. J. Gordon Gray, D. D., for many years pastor of the Scotch Presbyterian Church in Rome and counselor of the evangelical churches of Italy, recently died in Rome at the age of eighty.

* * *

Mr. Archibald Forder, missionary to the Arabs in Palestine who suffered long captivity under the Turks during the war, will take charge of the colportage work of the Nile Mission Press in Jerusalem.

* * *

Rev. Canon Hanover, head of the London Society for Promoting Christianity among the Jews, is celebrating his fiftieth anniversary as missionary to Jews.

* * *

Sir George Le Hunte, after serving as Governor of Fiji, Lt. Governor of British New Guinea, and later Governor of South Australia, has become Chairman of the Laymen's Movement of the London Missionary Society.

* * *

Mr. A. R. Hoare, one of the best known missionaries to Alaska, was shot by a demented assistant. With the exception of Rev. J. W. Chapman, Mr. Hoare was longest in service among Protestant Episcopal missionaries to Alaska.

* * *

Mr. Frederick A. Gaskins, Secretary of the Boston Congregational Club, has been elected treasurer of the American Board following the resignation of Mr. Frank H. Wiggin.

Madam Lopez Rodriguez, of Figueras, Spain, daughter of an Indian official, and for forty-three years a missionary in Spain, died last March.

* * *

Rev. G. Frank Mosher, missionary of the Protestant Episcopal Church in Wusih, China, has been elected Bishop of the Philippines to succeed Bishop Brent, who has been transferred to Western New York.

* * *

Rev. Peter Milne, the "grand old man of the New Hebrides," reached his jubilee as a missionary last January.

* * *

Miss Anita B. Ferris, author of books for young people, is making a tour of the Orient in quest of material for books and pageants.

* * *

Rev. W. I. Chamberlain, Ph. D., of the Reformed Church Board of Foreign Missions, sailed on May 6 to visit Japan, China, India, Arabia and the Near East.

* * *

Dr. Edward T. Thwing, Secretary of the International Reform Bureau for the Far East, is in America on furlough. Dr. Thwing was active in the campaign to rid China of the opium traffic, and is now aiming his efforts at keeping American beer out of China.

* * *

Mr. John T. Stone of Baltimore, a leader in many of the advance movements of the Methodist Episcopal Church, died at his home on May 9.

* * *

Dr. G. Sherwood Eddy is to represent both the American Board and the International Y. M. C. A. This means that when visiting foreign lands in the interests of the Y. M. C. A. he will engage in evangelistic work wherever the American Board maintains a mission.

* * *

Dr. W. T. Grenfell has been elected a fellow by the Royal College of Surgeons, and has been made a Gold Medalist of the National Institute of Social Sciences of America.

* * *

Rev. Akira Ebizawa, pastor of the Sapporo Kumiai Church in Japan, was a delegate to the Congregational International Council in Boston.

* * *

Bishop Frank W. Warne, of the Methodist Episcopal Church returned to India with his wife and daughter on July 1.

* * *

Dr. Arthur J. Brown, one of the Secretaries of the Presbyterian Board of Foreign Missions, sailed for Europe July 3 as chairman of the Committee on Fraternal Relations of the Federal Council of Churches to attend the series of Protestant Conferences to be held during the summer. He will first visit Vienna and Budapest.

NEW BOOKS ON MISSIONS

The Argonauts of Faith. By Basil Mathews. 12mo. 184 pp. $1.50. Geo H. Doran Co., New York. 1920.

A Pioneer of New Guinea. The story of Albert Maclaren. By Edgar Rogers. 390 pp. 3s. Society for the Propagation of the Gospel, London, 1920.

Modern Japan—Its Political, Military and Industrial Development. By W. M. McGovern. 404 pp. 15s. Fisher Unwin, London. 1920.

The Rebirth of Korea. By Hueng-Wo Cynn. 12mo. 270 pp. $1.50. The Abingdon Press, New York. 1920.

Korean Treaties. Compiled by Henry Chung. 226 pp. $3.00. H. S. Nichols, New York, 1919.

A History of the Indian Nationalist Movement. By Sir Verney Lovett. 299 pp. 12s. Murray, London. 1920.

Indian Nationality. By R. W. Gilchrist. 246 pp. Longmans, Greene & Co., New York. 1920.

America's Stake in the Far East. By C. H. Fahs. 12mo. 170 pp. $0.95. Association Press, New York 1920.

The Near East. By Wm. H. Hall. 12mo. 230 pp. Interchurch Press, New York. 1920.

In Brigands' Hands and Turkish Prisons. By A. Forder. 314 pp. 12s. 6d. Marshall, London. 1920.

The Influence of Animism on Islam. By S. M. Zwemer. 12mo. 246 pp. $2.00 Macmillan, New York. 1920.

The Black Man's Burden. By E. D. Morel. 241 pp. 3s. 6d. National Labor Press, Manchester, Eng. 1920.

Empire and Commerce in Africa. By Leonard Woolf. 447 pp. 20s. Allen & Unwin, London. 1920.

Zanzibar: The Island Metropolis of Eastern Africa. By Maj. F. B. Pearce. Illus. 454 pp. 30s. Fisher Unwin, London. 1920.

The South African Commonwealth. By M. Nathan. 483 pp. $7.50 Geo. H. Doran, New York. 1920.

The Napoleon of the Pacific. Kamehameha the Great. By Herbert H. Gowen. 326 pp. $2.00. Fleming H. Revell, New York, 1920.

A Jewish View of Jesus. By H. G. Enelow. 181 pp. The Macmillan Co., New York. 1920.

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NEW BOOKS ON MISSIONS

Continued from page 747

The Gospel of Industry. By William B. Lipphard. 68 pp. $0.20 American Baptist Publication Society, Philadelphia. 1918.

The Army and Religion. Edited by D. S. Cairns. 447 pp. $2.00 Association Press, New York. 1920.

The Disease and Remedy of Sin. By W. Mackintosh Mackay. 8vo. 307 pp. Geo. H. Doran, New York. 1920.

The Christian Adventure By A. Herbert Gray. 12mo. 134 pp. Association Press, New York. 1920.

Some Aspects of International Christianity. By John Kelman. 12mo. 167 pp. $1.00. The Abingdon Press, New York, 1920.

The Church and the Community. By R. E. Diffendorfer. 177 pp. $0.75. Council of Women for Home Missions. New York, 1920.

J. Wilbur Chapman. A Biography. By Ford C. Ottman. 8vo. 326 pp. $2.50. Doubleday, Page & Co., New York. 1920.

Frank Higgins, Trail Blazer. By Thos. D. Whittles. 12mo. 148 pp. $0.75. Interchurch Press, New York. 1920.

Jewish Title to Asia Minor. By R. H. McCartney. 12mo. 149 pp. $0.75. Fleming H. Revell. 1920.

Twenty-Four Missionary Travelogues. 8vo. 182 pp. $1.00. Reformed Church in America. 25 E. 22nd St., New York. 1920.

The Missionary Principles and Practice of the United Evangelical Church. By Benj. H. Niebel. Map. 288 pp. United Evangelical Church Board Harrisburg, Pa. 1920.

An Introduction to Anthropology. By E. O. James. 259 pp. $1.75. Macmillan, New York. 1920.

Animism, or Thought Currents of Primitive Peoples. By G. W. Gilmore, 250 pp. $1.50. Marshall Jones, Boston, 1919.

Devil Worship, The Sacred Books and Traditions of the Yezidiz. By Isya Joseph. 508 pp. $2.30. Richard G. Badger, Boston, 1920

A Practical Kurdish Grammar. By L. O. Fossum. 279 pp. Lutheran Orient-Mission Society, Mayville, No. Dakota. 1920.

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